Alexander Henderson's Sermons

Contents

At St. Andrews 5
On day of humiliation observed on the occasion of swearing the covenant, end of March or beginning of April 6
Fragment of Preface 6
Remarks on Deuteronomy 28 7
Sermon, Psalm 110:3 14
At the weekly exercise, probably toward the end of summer 37
Exercise, Galatians 5:7-9 37
At St. Andrews, October 21, 1638, when the communion was given there by M. A. H. 59
Preface 59
Sermon, Philippians 4:6-7 70
Conclusion after the Communion 93
At Leuchars 98
The Sabbath before the Communion, April 8 99
Preface 99
Prayer 101
Preface 104
Prayer 105
Hebrews 11:28 107
Prayer 125
Preface 129
Prayer 131
Hebrews 11:29 133
Prayer 143
At the Communion, April 15 147
Preface 147
Prayer 149
Hebrews 11:30 152
Prayer 171
First 173
Second 175
Third 176

Fourth 177
Fifth 178
Sixth 180
Seventh 181
Eighth 182
Ninth 184
Tenth 185
Eleventh 186
Twelfth 187
Conclusion after the Communion 188
Prayer 190
Preface 193
Prayer 195
Sermon, Psalm 126:3-6 197
Prayer 211
On the Sabbath after the Communion, April 22, 1638 . . . 215
Preface 215
Prayer 216
Preface 218
Prayer 219
Sermon, Hebrews 11:31 221
Prayer 234
Preface 237
Prayer 238
Sermon, Hebrews 11:31 (continued) 240
Prayer 252
At a fast, May 5 256
Preface 256
Prayer 260
Remarks on Leviticus 26 262
Sermon—Psalm 129:1-4 267
Preface 286
Sermon—John 15:7 287
May 13 302
Preface 302

Sermon—Psalm 129:5-8 303
May 20 322
Preface 322
Sermon—Psalm 123:1-2 324
Preface 341
Sermon—Psalm 123:3-4 343
July 15 358
Preface 358
Sermon—Psalm 40:5 363
Preface 385
Sermon—Psalm 40:6-8 387
August 12 401
Preface 401
Sermon—2 Corinthians 7:1 403
Preface 423
Sermon—2 Corinthians 7:1 (continued) 424
September 2 (probably) 441
Preface 441
Sermon—Ephesians 6:10-12 445
Preface 468
Sermon—Ephesians 6:11-12 469
October 28 485
Preface 485
Sermon—Ephesians 6:13-14 491
Preface 513
Sermon—Ephesians 6:11-12 514

At St. Andrews

On day of humiliation observed on the occasion of swearing the covenant, end of March or beginning of April

Fragment of Preface

The following Sermon, with the two addresses that precede it, were delivered, as appears from internal evidence, at St. Andrews, on a day of special humiliation observed there, prior to the swearing of the National Covenant, probably towards the end of March, or the beginning of April, 1638. The Covenant had already been sworn and subscribed at Edinburgh on the 28th of February of the same year. Copies of it were thereafter taken to all parts of the country, and solemnly sworn after due humiliation and fasting. St. Andrews was one of the three only burghs in Scotland, of which Aberdeen and Crail were the other two, from which Commissioners were not present at the first swearing of the Covenant in Edinburgh; and Henderson, as being the fittest person for such a mission, was sent to that city and important seat of learning, to endeavour to gain it over to the Covenanted cause. We have here the Sermon and addresses he delivered on the occasion, by means of which, in part at least, the object of his mission was successfully achieved. The services of the day seem to have consisted (1) of what was called a "Preface", only a fragment of which remains, the first page or two of the MS. being lost; (2) of the reading of Scripture, the portion read being Deuteronomy 28; (3) of a kind of running comment on the chapter read, with appli-

cation to the particular business in hand; and (4) of a Sermon on Psalm 110:3

... of humiliation, it will not be easy for you to win [to it] now. And except that ye humble yourselves now when ye have health, wealth, and peace, the Lord sall cause you to humble yourselves under heavy and sore ſtraits, when ye cannot get yourselves helped. There is no way for you to prevent the wrath of God, that has been masking (q. brewing) in a cloud above you this long time, but only by humbling of yourselves before God, and under his mighty hand. And because ye are out of use of humiliation, and it is long since ye had such a faſt as this, and ye cannot tell how to perform it;[1] let us address ourselves to the Lord, and beseech him that he would teach us how we sall proceed in this work, in every point thereof; that so we go away with some sense of peace and reconciliation in our souls, through Jesus Chriſt. And because it is he who can humble thir haughty and proud hearts of ours, therefore let us address ourselves to him, to seek and to beg of him that he would humble them; that so this day's exercise may prove acceptable to him, and comfortable to our own souls.

Remarks on Deuteronomy 28

Here was read after prayer, Deuteronomy 28

It fears me that a great part of you knows not what you are doing now, or what you are about. It fears me that the Lord desert you, and leave you to yourselves, at this time: and it will be but idle pains for me to speak to you, if the Lord [leave you] to wreſtle with your own ill hearts. Ay, we will have [all of] us juſt

[1] Public faſts, which before had been very frequent in the church, were almoſt unknown during the domination of Episcopacy, being discountenanced and disallowed by the rulers both in Church and State, See Row, *passim*.

cause to fear that the Lord ſtake us with blindness of mind and hardness of heart, and dead and senseleſs ſouls. To have a blind mind and a hard heart, and a dead and senseleſs ſoul, in a day of a ſolemn humiliation, that is the moſt fearful judgment that can be. I think the very naked reading of thir ſame words ſhould have moved you more than I can ſee any appearance amongſt you. I perceived by many of your countenances and geſtures that ye did not ſo much as to take heed what was reading; many of you would have heard ane idle tale better and would have bended your ears to it.

1. Ye may perceive here that all good things whilk are comforts and all evil things whilk are troubles, they come from the Lord. There is nothing that is comfortable to us but it is a bleſſing of God; and there is nothing that is hurtful to us but it is a curſe of God; at leaſt it taſtes of a curſe. Atheiſts, they cannot ſee that God is the ſender of bleſſings and curſings, but aſcribes them to natural reaſons—to ane ill year and ane good year. Ane ill year that is dear, they ſay that it comes from the ill and unſeaſonable weather that has been before; or if a year be cheap, that has come from the good and ſeaſonable weather that has been before;[1] but they look not to that wherefra it is that thoſe ſtorms and that good weather comes. They may well look to the air, but that is the higheſt of it; they look not to the higheſt link that is in God's hand: they ſee not God's providence to be the higheſt link of that chain, and he has it into his own hand. Ilk ane acknowledges a providence of God, but ilk ane is not affected with that providence in everything. 2. Ye may perceive here, that all the ills that comes upon man, they come upon him for ſin. Without we had ſinned, we needed not to have feared any of theſe curſes; but when we ſin, we are liable to them all.

[1]For ſome years previous to 1638 there had been a ſucceſſion of bad harveſts, from which the country had ſuffered ſeverely. "The 34 [1634] year of God was a very ſore year to our labourers; but the 35 [1635] year was the worſt that in this laſt age was ſeen." Baillie's Letters, Ban. ed. I. p. 5. We ſhall find the preacher often recurring to the ſubject.

"Because they hearkened not to the commandments of God; because they walked not in his ways; because they keeped not his statutes and judgments and testimonies", therefore did all those evils come upon them. 3. Do ye think, when ye hear of all these several curses, that they can come to pass, or that they could come to pass and be execute upon the people of God? Ay, indeed; for as terrible-like as ye think them, and as incredible-like, there was not one of them all but they came to pass, even that whilk would seem to be most strange. This same they did, for as cruel-like as ye think it; women did eat their own children. And therefore think not but God is a just God; and as he can perform his promises to his own, and will do it, so will he also perform these curses upon his enemies. And he will perform more than is here upon them —even all that is not written in this book; even all the plagues and judgments of God, both written and unwritten, sall come upon the hard-hearted sinner. They sall all rest upon him who says, I sall have peace, though I walk in the imaginations of my own heart. I would have all of you to take notice of that general that is contained in the 26th verse of the former chapter, "Cursed be he that confirmeth not all the words of this law to do them." Now, beloved, I wish that every one of you but understood the meaning of this same; and so know that without repentance and faith, this is ane iron chain tying you to the vengeance and curse of God. And the chain has sundry links in it. 1. It speaks of the curse of God. What is that? All miseries that can be in this life; then death at the end of it; and then ane everlasting separation of soul and body from that living and life-giving presence of God. This is not like the railing of men, who rail against you, nor is it like the punishment of any prince upon earth; for who can curse if God bless, or who can bless if he curse? He has death, hell, etc., all of them are in his power: therefore, we should not fear him who can kill the body, but fear him who can cast both soul and body into hell-fire. Now, believes thou that this is the curse and the malediction of God, and yet trembles not at it? then it is a token that thou art near unto it. 2. He speaks here

of "every one", from him that sitteth upon the throne to him that sitteth behind the mill;[1] from him that heweth the wood to him that draweth the water,—every one, from the highest to the lowest. The highest is not exemed from this curse because of his greatness and majesty, nor is the meanest overseen because of his baseness. Whoever thou be, magistrate or subject, lord or laird, high or laigh, if thou endeavour not to obey the law of God, then the curse and malediction of God sall be upon thee. 3. He says —"That continues not in all that is written, in this law, for to do them." That is, albeit it were possible for thee to keep some of these things that are commanded here, yet if thou keep not all of them, then thou art guilty of the breach of them all; and so the malediction of God is due to thee. And so, thou must either confess thy sins, and cry for mercy through Christ (and if thou beg it thou sall get it), or otherwise, the curse of God sall seize upon thee. 4. He says—"That continues not." Even as the apostle, writing to the Galatians, says of this same—that is, although we should keep the whole commandments, being children, in our young years, and when we are come to men's age, and yet transgress them when we are come to old age, then we are guilty of the breach of them, because we have not continued in the keeping of them: and so, without repentance, we cannot escape the wrath and malediction of God. Yea, cursed is every one. Then the sinner, till he repent him of his sin, he is cursed already: if he live in that estate he is born into, he is void of grace, repentance, and faith; and if he go on so, then he must perish in sin, and so he cannot escape the curse of God. And so evermore till we repent, the curse of God is on us, albeit we be not sensible of it. Cain, he was accursed of God—God's malediction was on him; yet he forgets it, and takes him to building of cities: and yet, for all that, the curse of God seized upon him. Even so a man may be busied about his lawful negotiations, and yet the curse

[1] This and the following proverbial expression are not taken from the passage commented on, but from other parts of Scripture, viz., Exodus 11:5, Deuteronomy 29:11

of God may be attending him all that time, and light upon him at last. Beloved, there is a time wherein, as it is Psalm 78, the Lord shews himself to be patient towards sinners, that he will not pour out his curse upon them; but think not, for all that, that it will be always so; but there is a time also when he will stir up all his indignation. And learn to understand this, and carry it evermore about with you into your hearts, that the malediction and curse of God is upon all who continues not in everything that is written in this book, to do them: there is no exception made at all, but only upon repentance for sin, and by faith in Christ. And, therefore, examine yourselves, and try your sins: we take few days or few hours to examine our sins, but we take many days to commit sin; therefore examine and see that ye flatter not yourselves, but see what ye have done. See if ye have set up ane idol into your heart, whether it be the lust of the eyes, the lust of the flesh, or the pride of life; see if that monster be lurking into any nuik (nook) of your heart. Or see if ye have any idol without you, that has got in God's place and room from you, so that ye cannot say, except ye be partial to yourselves, but ye have been more careful to please men than to please God; and so ye have made a god of them, albeit your conscience told you that ye did wrong in so doing. And ye of this same city, ye are guilty of this. Now, examine whether or not that whilk ye have done has been for satisfying of your own ambition, for fear of the world, and for preserving of your worldly porticns, more than any other thing; these has made you to do many things that ye have done. Consider, also, if ye have not been formal in the service and worship of God. I am not now to flatter you, and yet I am not to withhold that from you whilk is your due. Ever since I kent you, in this city, and while I was amongst you,[1] I ever kent you to

[1]Henderson was matriculated in St Salvator's College, St Andrews, Dec. 19, 1599. Aiton, p. 88. He remained in St Andrews asa Regent till his settlement at Leuchars in 1614, and he continued, Leuchars being so near at hand, to speak of that city as his ordinary residence. See Report of the Assembly at Glasgow.

be diligent observers of the Lord's Day. But I would have you to consider, if ye have reſted only upon the outward part of God's worship, or if ye have laboured also to join the inward part with it, and have been labouring, in the use of the means, to get a grip (hold) of Chriſt; that as ye go beyond many others in the external part, so ye do also in the internal, and has been sorrowful when ye have not found power with the means ye had. I know many of you who has said, when ye came out from the preaching (and I have found it while I was amongſt you[1]), that your souls has been nothing bettered by it. And see if ye prepared yourselves, before yve went to the kirk, and begged a blessing from God to the work ye were to go about. And, indeed, ye cannot deny but ye have given over great place to the devices of men in the service of God; and almoſt ye are the laſt in revoking them again. Consider, also, how many oaths are to be heard in your ſtreets. But, especially, consider the guiltiness of the breach of that oath that was made among you, not many years since, when ye did swear to this confession of faith.[2] And [for ?] the profanation of the Sabbath. I grant ye had bad example to that, but that will not excuse you.[3] Ye may say to us, "We had no wyte (blame) of it, but others had the wyte," and so make that an excuse to us; but

[1] "I have found it while I was amongſt you." Is this to be underſtood as a confession of the preacher, that while living at St Andrews he had no sense of divine things? If so, it tends to confirm Dr M'Crie's opinion, that the change in his sentiments, effected by the sermon of Mr Robert Bruce, went much deeper than a conversion to Presbyterianism.—*Sketches of Scottish Church Hiſtory*, by Dr M'Crie, p. 225.

[2] "The whole brethren of the Presbytery of St Andrews subscribed the Confession of Faith upon the Second of Auguſt 1604, as the Act following declareth." Calderwood, p. 484. When Andrew Melville and his brethren were summoned to London in 1606, they carried with them a copy of this Act, because it bore, among the reſt, the signature of M. George Gladſtanes. —See James Melville's "Declining Age" etc.

[3] The Scottish Episcopal clergy of that day for the moſt part held and maintained the High Church opinions concerning the Fourth Commandment; and nothing had tended more to lower their character in public eſteem than the lax manner in which they kept the Lord's day. Spottiswood himself did not scruple to travel during the hours of divine service.

it will not excuse you before God. And what religion has been among you in private, and in your families? Any catechising of your families? How many families is there among you who has convened every day, morning and evening, to incall upon God together? It may be ye have come to the kirk, to God's worship there, and some of you gone secretly to your cabinets; but that is not enough, unless ye use religious family exercises. And, indeed, there is matter of humiliation for this; for if every one of you had taken pains upon your families, as ye should, there had not been so foul a defection as there is.

And then for the commandments of the second table, by experience I may speak of some of them. There are some of you so far on in drunkenness and excess that it is not counted a sin amongst you, nor is it counted shameful to be drunk; for that whilk we count not to be a sin, we will not be ashamed of it: and indeed, sin is then come to a great height, when men becomes impudent and shameless in it.[1] I will not say that every one of you has been thus ways set, but I know there are many among you who are not ashamed to be seen drunken upon the streets, nor are not ashamed to see others drunk, that they are even like beasts; not because beasts are subject to this intemperancy, but because it makes them beastly who are so: and, indeed, it is not so ill to be a beast as to be beastly. This mischievous sin it brings a man into all ill, and enables him for all ill. I must tell you, I think it expedient that this be mended among you, or otherwise ye cannot look for a blessing from God. And therefore ye who are magistrates would have a care to see order tane with it through the town; and ye who are masters of families would take care of yourselves and your families. And then for your dealing towards other men, and every one of you towards another, ye know I am

[1] "Tuesday, the 27th, we came to St Andrews. We found there in the people much profanity and ignorance, swearing, *drunkenness*, and the faults of the worst burghs." Baillie's *Narrative of the Assembly*, 1642. According to the same authority, the leading minister of the place, Archdean Gladstanes, was a habitual and scandalous drunkard.

but a ſtranger to you in these things. But I would have you not to think it enough to be Chriſtians in your dealing, according to the Act of Parliament, but according to the word of God. Chriſt gives a very good rule for this in your dealing towards others; Whatsoever ye would that others did unto you, the same do ye unto them. Make this your rule and square in all your dealings towards others, and see wherein ye have transgressed that. But our hearts do deceive us, and ilk ane has a fault with their calling. There is no calling but it has a fault, through our corruption that is in us; and commonly the fault ſticks as faſt to us as the calling does: and therefore ye who would approve yourselves to God, ſtrive to know the points and faults in your calling. And albeit ye be free of sins in your calling, yet ſtrive againſt the sins of the time; for these sall bring wrath upon you, if ye follow them. It is not possible for any to overtake all their own faults; and many thinks that they are but ſtrangers to themselves who speak this, and yet it is true. O but we be far from that soberness, righteousness, and holiness that the Lord requires of us, and that we are bound to aim at. And therefore, since that this is a time of solemn humiliation, remember that we humble ourselves indeed before God. Remember that God searches and sees what is in us; and let us search and see it also. And let us take no reſt till we find out that whilk is our idol, and it be known to us to be a sin; and having found out the malefactor, bring him out and present him before Chriſt, the Judge of the world. And therefore let us beware of hypocrisy in this, but deal honeſtly; that so the Lord may send down a blessing upon this exercise, to his glory and our comfort. And therefore I remit, etc.

Sermon, Psalm 110:3

> "Thy people shall be willing in the day of thy power, in the beauty of holiness from the womb of the morning: thou haſt the dew of thy youth." The reader will remember that the sermon preached by

Henderson at the Glasgow Assembly in the end of this year, on the occasion of the excommunication of the bishops, was from the 1st verse of this Psalm.

It is, beloved in the Lord, very expedient, and sometimes most necessar, that we turn away our eyes from kings and their greatness, from kirkmen and men of state, and that we turn them towards another object, and look only to Jesus Christ, who is the great king, priest, and prophet of his kirk. The godly in former times, who were kings, priests, and prophets themselves, used to do this, and that before Christ; and mickle more is it required of us now in thir days, seeing we live in troublesome times; for there is a comfort that comes to the children of God that way. The first part of this psalm it expresses to us the threefold office of Christ, and the second part of it expresses the valiant acts our Lord Jesus does by these his three offices, but especially by his princely office; whilk indeed is his worst studied office by many men in the world. We would, many of us, willingly take him for our prophet to teach us, and for our priest to intercede for us, and be a sacrifice for our sins, but when it comes to his princely office, to direct us what we should do, then we would be at that whilk seems best in our own eyes.

His princely office is described unto us here three ways. 1. In relation to God himself; "The Lord said unto my Lord, sit thou at my right hand." 2. In respect of his enemies; "The Lord sall send the rod of thy strength out of Sion: rule thou in the midst of thy enemies." Were his enemies never so many, and never so despiteful against him, yet he sall rule in the midst of them. And indeed this is a very admirable part of his kingly office, that even in the midst of his enemies he sall have a kingdom for himself, in despite of them, and all that they can do or say against it. 3. The third, wherein the glory of his kingly office consists, is in thir words that I have read to you: and that is in relation to, and in respect of the subjects of the kingdom of Christ. And they are described here to be a people belonging to Jesus Christ; to be a

people on whom God manifeſts his power; and they are a moſt willing people, a people who counts holiness to be their chiefeſt beauty. And they are so marvellously multiplied, that it is a wonder to consider of it: there is no moe drops of dew will fall, nor they will not fall any faſter in a morning than the Lord will multiply them, when he is pleased to do so. And although the Lord sometimes multiply them in a secret manner, yet ſtill the multitude ſtands to be true.

That the purposes may be the better tane up by you who will take heed to them, consider of these parts in the words. 1. The persons of whom the Psalmiſt speaks here. "Thy people." 2. The properties of these people in this day: They ſall be a willing people; a holy people; a people who ſall be miraculously multiplied. And so their properties is willingness, holiness, and multiplication.

Many proofs has been of the truth of this prophecy since the beginning—that the Lord's people ſall be willing in the day of his power, in the beauties of holiness; from the womb of the morning thou haſt the dew of thy youth. There were many evident proofs of the truth of this since the beginning of the plantation of the gospel into the world. And surely we know not a more evident and notable proof of it than this same that is presently into this land, nor think I that there be any who can show the parallel of it.[1] The Lord has made them willingly to offer up themselves, and all that they have, for him. And they are a people of holiness; albeit it is true, indeed, many has been brought to it from this quarter and that quarter of the land, since the beginning, to be more holy than they used to be. And if the multiplication of them be not wonderful, I cannot tell what ye will tell me of that is more wonderful; so that indeed it is a miracle to all who hear of it. In the time while Chriſt was upon the earth there were two sorts of miracles to be seen;—firſt, Chriſt made the dumb to speak, the blind to see, the lame to walk, etc.:

[1] The preacher alludes here, of course, to the remarkable unanimity with which the people of Scotland gave themselves to the covenanted cause.

this indeed was a great miracle. The second sort of miracles was of him who did see these things wrought by Christ, and yet for all that, did not believe in him who did work them. Even so there are two sorts of wonders in this same time wherein we live;—first, how the Lord has multiplied his people, and made them to be so many, whereas, at the first, we thought them to be but very few; secondly, we cannot but wonder at these who observes not God's hand into it; and indeed we cannot but wonder that any can be so blind that they observe not the very hand and finger of God in the work. Ay, we who have been witnesses to it, for the most part, we cannot but wonder at the work of God in it. It has not been man's wit has done the work, and multiply so, but only God has done it; and we cannot tell how; but only we see that there are numbers continually multiplied.

I. "Thy people." Here is a note of property, and a note of distinction. First, it is a note of property. They are God's people —God has absolute right over a people, and there is none who has any right over them but he alone. It's true all people are under him, but he calls not all his people after this manner. All things are for God, and subordinate to him; the absolute power to rule and to command these people is in God's hand, and he will not give that power to any other over them: and he has good reason so to do. 1. Because he was thinking upon his people from all eternity; and there was none who did that but only he. 2. He made us and fashioned us in time; and neither any authority or magistrate did that[1] 3. Who is it that provides means for their sustenance daily, and makes these means effectual, but only the Lord? A man cannot make one pyle (blade) of grass, or one ear of corn, to grow for thy entertainment, but only the Lord: and when thou hast gotten these things, it is the blessing of God that makes them effectual. For when ye say the grace to your meat, say ye it to man? No, ye say it only to God. So that every way

[1] The preacher has in his eye here the claim to lordship over the Church put forth by the bishops, and of supremacy over the Church put forth by the king, at this time.

ye are God's people. And then, whilk is more, and therefore we are bound to be his people, no man can redeem the life of his brother, nor give a price sufficient for his life, let be (let alone) for his soul, and yet the Lord, he has redeemed us from hell, and from the grave; and therefore we belong to him. Then is it not the Lord who enters in covenant with thee, and says, I will remember thy sins no more? Then albeit all the world should remember thy ill deeds, yet if the Lord remember them not, then thou art blessed. It is he who says, I will write my laws in your hearts, to lead you here: it is he who puts us in the estate of grace while we are here, and so puts us in hope of glory after this life. It is he who sall be our judge at that great day. And so ye are the Lord's people, by way of property.

And this was it that made the apostles so bold, when it was alleged that they had done that whilk was not right: they make the enemies themselves judges, and says, "Whether it be right in your sight to obey God rather than man, judge ye." As if they had said, it's true indeed we are mickle obliged to man, but we are more obliged to God than to all men; for what is it that man can do to us, either good or ill, but God can do that als (also) and more? And upon this ground, in the next chapter, they draw this conclusion,—It behoveth us rather to obey God than man. And so, first, they reason with the adversars themselves upon it; and seeing that they could not deny it, upon that they draw up their conclusion. I mark this for this end, that whenever ye are enjoined to do anything by any man, that then ye would not forget this dignity and power that God has over you, and that ye are the people of Jesus Christ; and therefore no man ought to enjoin anything to be done by you, but that for the whilk he has a warrant from God. There is a great controversy now about disobedience to superiors, and the contempt of those who are in authority; but there is not a word of that, whether God be obeyed or not, or if he be disobeyed by any. Fy, that people should sell themselves over to the slavery of man, when the Lord has only sovereign power over them! I would not have you to

think that a whole country of people are appointed only to uphold the grandeur of five or six men. No, they are ordained to be magistrates for your good.[1] And sall we think that a ministry shines into a land for the upholding of the grandeur of some few persons?[2] No, all these things are ordained for the good of God's people; and seeing that it is so, sall ye then make yourselves like to asses and slaves, to be subject to all that men pleases to impose upon you? No, no; try anything that they impose upon you, before ye obey it, if it is warranted by God or not; because God is the only superior over you.

2. Secondly. "Thy people." This also is a note of distinction; for every people are God's people, but there is a distinction among them. All people, it's true, are God's people by right of creation: why therefore says he, *thy* people, and not *all* people? Because all people belongs not to Christ. God has authority over all indeed, but in a special manner he enters in covenant with some. All people who are subject to him in his providence are not his peculiar people, his royal nation, his holy priesthood, his chosen generation, but only these of them who belongs to Christ; those are properly termed to be his people. And we should remember of this, that those who are the people of God, they have notable privileges; they have all things that any people should have, and whatever we should be, they have that. Where any are the people of God, there there is blessedness indeed, for they have his truth for their security, they have his love for their comfort, his power for their defence, etc. The Lord God, he

[1] The clear and unembarrassed expression of such rational opinions on the subject of civil rule, considering the time and place in which they were uttered, would appear more extraordinary to us, if we did not recollect from whose teaching they were derived. "The ministers of Scotland," says Dr M'Crie in his Life of Melville, "were the first to avow them, at the expense of being denounced and punished as traitors; and in this respect complete justice has not been done to their memory." The first principle of government, here stated in such unqualified terms, is more fully expounded in the author's "Instructions for Defensive Arms", and is there used as the main ground of his argument.

[2] i.e., Prelates and other dignitaries.

takes his people into his bosom, and with every soul he does so, and says, "I the Lord thy God enters in covenant with thee, and renews the covenant that before I made with thee." And then he lays a necessity upon thee, by his providence, that thou must enter in covenant with him; and then he says to thee, "I will not remember thy sins any more; I know they are heinous, great, and many, but because thou desires that they should not be remembered, therefore I will not remember them. And because when ye have renewed your covenant with me, ye will be aye in a fear to break it again, therefore I will write my law in your hearts. And so whatever I promise to you, I will perform it freely when ye are in covenant with me; and whatever ye promise to me, being in covenant with me, I sall perform it for you also, at least I sall give you strength to perform it." And therefore to the end that ye may be perfectly blessed, enter in a covenant with God; and without ye be in covenant with him, ye shall be in nothing but perpetual misery. I would have all of you to think this to be your only health, wealth, and peace, and your only glory in the world, to be in covenant with God: and so that ye are the people of God, I would not have you to count men to be rich and glorious men by their estates in the world—that he can spend so many chalders of victual yearly, or so many thousand merks. O, a silly beggarly glory is this! Naked thou came into the world, and naked thou must go out of it again. But see how mickle thou has of the knowledge of Jesus Christ, how far thou art forward in the work of repentance, faith, etc., and such good actions. Learn to set your affections on things that are above, and testify it by your actions.

II. "In the day of thy power." This is the time when the people of God sall be willing, even in the day of his power; that is, in the day of the power of Jesus Christ. The day of his own resurrection from the dead was one day of his power: he says, "I have power to lay down my life, and I have power to take it up again;" "Destroy this temple, and I will build it up again in three days;" he meant of the temple of his body: and indeed there was

none who could raise his dead body out of the grave, but only himself. A second day of his power sall be the day of the resurrection of our bodies out of the dust. But there is another day that is meant of here than any of these, and that is the day of our first resurrection out of the grave of sin, by the preaching of the gospel. And there is good reason for it, why this should be called a day of his power. First, because it is the power of Jesus Christ that brings the purity of the gospel into a land; and we may indeed say that it was only his power that brought the gospel into this land. It had not authority then to countenance it, for all those that were in authority were against it; and counsel and policy, and all the clergy, and the multitude, all of them, were against it; and yet, for all that, the Lord brought in the purity of the gospel into this land, and established it here against all these. Secondly, when the purity of the gospel is into a land, it is only the power of God that makes it effectual for turning of souls unto himself, and raising them out of the grave of sin, wherein they are so fast buried. So when the Lord first sends the gospel, we are lying into the grave of sin; and the devil, and the world, and all these enemies they are watching the grave, to see that we rise not out of it; and when we are beginning to rise they are busy to hold us down. And think not that we can rise, and lift up ourselves from so base to so high ane estate, without the power of God. No, no. Third. When the gospel is into a land, it is only the power of Jesus Christ that makes it to continue, for if the Lord make not the gospel to continue into a land, it will not stay there. And there is no less power required either to bring the gospel into a land, or to make it effectual, or to make it to continue, than was required to raise the dead body of Christ out of the grave, or will be required to raise ours.

I would have you to consider here, that all times are not alike, but there is a time of the Lord's power; that all days are not alike, but there is a day of the Lord's power; a time when the saints of God sall be weak, a time when they sall be strong; a time when some sall rise up to persecute the saints, a time when

others sall rise up to help them; a time when the Lord withholds his power, and a time when he kythes (shews it); a time when the people draws back from the Lord, and a time when they turn to him again. There has been a day of defection in this land[1] this time past, and now there is a time of the Lord's power in bringing back this defection again: and indeed this very instant time that now is is ane hour of that day of the Lord's power, and I will shew you two or three reasons for it. 1. The Lord did arise and manifested his power when the enemies were become insolent, and when they had determined that they would set up such a [mode] of worship as they thought meet, and noways according to the pattern shown upon the mount. And indeed the Lord, he uses ordinarily to do this, that even when the enemies of his people are become insolent, and they have determined that they will do such a thing instantly, then he takes them in their own snare. 2. To show that it is the Lord's power only that works a work, he uses to begin at very small beginnings; and so the Lord did in this same work;—he began at first with some few, and these not honourable, and yet now he has made it to cover the whole land through all the quarters thereof.[2] 3. This is also a note of the power of God, that he has touched the hearts of people, that there was never such a howling and a weeping heard amongst them this long time as there is now; and yet it is not a weeping for sorrow, but a weeping for joy. How oft has there been preachings in the most part of the congregations of

[1] From 1596 to the present year 1638, there had been a sad falling away from the attainments of the First Reformation. Popery was in the fair way to be re-established in the land.

[2] "Nevertheless, before the end of April, every parish throughout Scotland, where the minister was friendly to the reformation then sought, (and the number was inconsiderable who at that time durst profess otherwise,) having observed a fast to humble themselves for the former defection and breach of the covenant, did renew the same with great solemnity, scarce a person opposing themselves, but every one, women as well as men, concurring, and publicly avouching the Lord to be their God, with their right hand lifted up," etc.—*Stevenson's History of the Church of Scotland*, p 209. Ed. 1844.

this land this long time past, and yet people have never found the power of it in working upon their hearts; and yet within this short space, when the Lord has renewed his covenant with them, and they with him, he has displayed his banner, and made his power known in working upon the hearts of people. 4. In this the power of God is manifestly to be seen in this work, that the Lord has made all the devices and plots of the adversars, that they have devised to further their own ends, to work contrair to these ends, and to work for the good of his own work. And, indeed, we may say that it has not been so mickle the courage and wisdom of these, that has been for this cause, that has brought it so far on, but the very plots and devices of the adversars that they have devised for their own good. This [also] is ane evident token of the Lord's power.[1]

And [now] since the Lord did arise when the enemies were become insolent, since he began at so small beginnings and has brought it so far, since the Lord has wrought so on the hearts of people now, and since he has made all the plots of the enemies to work against themselves, and for his people, let us give this glory to God, and reverence him, and say that it is only by his power that the work is done, and that he has been pleased to manifest himself into the work. Beloved, we may comfort ourselves in this, if all this has been done by the power of God, then we need not to fear the power of men; men can do nothing against God. The Lord may indeed put his kirk to a trial, but he will not suffer her to be overthrown by any. And indeed, any who hears and knows what the enemies are doing here may see that they are not fighting against men, but against God, and that they are kicking against the pricks.

[1]In an important paper of Baillie of date 1640, entitled "Grounds of God's aim and call to this voyage, etc.," an abstract of which has been given by Stevenson, the author makes use of these same words, and in a succinct and lucid manner, shows at length how the various measures adopted by the government, at the suggestion of the prelates, had all led directly to the advancement and confirmation of the reforming cause.— "Our prelates have thus become our reformers, and their own overthrowers."

III. Now, for the properties of thir people. The first of them is *willing*. The Lord's people are a people of willingness in the day of his power: and indeed thir three go very well together, the people of God, the power of God, and a willing people. When the power of God works upon his people then he makes them to be a willing people. And indeed, it is no small matter to see a people willing in a good cause, for by nature we are unwilling, and naturally we are not set to affect anything that is right, except it be through hypocrisy. Our hearts they are contrary to God; they are proud, disobedient, rebellious, and he who sees and knows his own heart sees all this to be in it; and he knows that it is the Lord who cries upon him, in the day of his own power, and frames his heart in a new mould, and makes it to be so nimble and cheerful in any good work,—that albeit they had been before running with all their speed to the devil, yet he makes them to stand still in the way and look about them, and consider what they have been doing, and then to turn about again. Albeit thou were like to Paul, persecuting the Church, yet he can then make a preacher of thee, and so affright thee that thou sall not know where thou art, but say, "Here am I, Lord:" and albeit thou were als unwilling to go as the prophet or Moses, yet he will make thee to say, " Here am I, Lord, send me," and be as Elisha, when Elias cuist (cast) his mantle about him, then he could not stay any longer. And when Christ comes to Peter, and calls upon them, they cannot stay any longer, but incontinent they leave all and follows him. I will not now begin to make any large discourse of the invincible power of God; I say no more of it now but only this for your use, If ye kent this power of God, it would make you ready and willing to give a confession to him this day, and even to confess him before men, and to forsake all and follow him. Ye who are ignorant of the power of God, take heed to this,—it is the Lord who commanded light to come out of darkness, who must make you to see Christ; he who takes his rod in his hand to beat down the hard and humble the haughty heart, he must do this also. O if ye felt this power of God, ye would think nothing

to forsake all and to follow him. He has suffered more for us nor we can suffer for him; and if we suffered anything for him, he would not suffer any of us yet to be a loser at his hand: but we cannot put him to a trial.

Now for this willingness of these people, it is well expressed here. They are called a people of willingness. And yet he thinks not this satisfactory, to call them a willing people, but he calls them a people of willingnesses, a noble, generous, high-minded people. And all this is to shew that when the people of God is wakened up in the day of his power, there is none who is able to express their willingness. They are so willing that if they had a thousand minds they would employ them all for him, and if they had a thousand faces, they would not let one of them look down, but they would hold them all up for the Lord; if every hair in their head were a man, they would employ them all in his service. Their willingness, indeed, it cannot be expressed. They cry to the Lord, because they think they cannot run fast enough, "Draw me and I sall run after thee:" they are flying together, as the dowes does to the holes of the rocks before a tempest come. In the Canticles Christ says, "My soul made me as the chariots of my noble people;" and, indeed, to see a people running through the land, to meet together to keep communion with the Lord, this is the best chariot that can be. And this willingness has been so great at some times in the children of God that they have fallen in a paroxysm, or like the fit of a fever, with it: as it is Acts 17. Paul's spirit was stirred in him, when he saw the City of Athens given to so much base idolatry as to worship the Unknown God. And Lot, also, he had such a fit as this; he vexed his righteous soul with the iniquities of Sodom, that is, he tortured his soul with their sins, he never saw them committing sin but it was a grief to him. And, indeed, the children of God this while past have been grieved and vexed to behold the sins that has been committed into this same land. I insist upon this the rather because I would wish from my heart that ye would be thus willing, and that ye would be als forward for the glory and honour of God as ever any

was. And then, indeed, it should do good to others also, when they should hear tell that the people of St. Andrews were such a willing people. And, indeed, ye have just reason to be willing now.

1. Because it is God's cause ye have in hand, and it is no new cause to us. It is almost sixty years old; it is no less since this same Confession of Faith was first subscribed and sworn to.[1] And it has been still in use yearly to be subscribed and sworn to in some parts, among some in this land, to this day.[2] And I think it would have been so in all the parts of the land if men had dreamed of what was coming upon us. Whatever is added to it at this time, it is nothing but ane interpretation of the former part; and if men will be willing to see the right, they may see that there is nothing in the latter part but that whilk may be deduced from the first.[3] And in the [keeping?] of a Covenant we are not bound to keep only these same words that were before, but we must renew it; and in the renewing thereof we must apply it to the present time when it is renewed, as we have done, renewed it against the present ills. For it is not necessar for us to abjure Turcism or Paganism, because we are not in fear to be troubled with that; but the thing that we are in danger of is Papistry, and therefore we must abjure that.

2. A second reason to make you willing is, because this matters concerns you in all things,—in your bodies, in your estates, in your lives, your liberties, in your souls. I may say, if in the Lord's providence this course had not been taken, ye would have found the thraldom whereinto that course, wherein ye were anes (once) going, would have brought you to or now, even ye who are most averse from it.

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[1] The Covenant was first subscribed by the King and his household on the 28th of January 1580-81.

[2] So far as the Editor has yet ascertained, this is the only record of the notable fact here stated.

[3] Henderson himself was the author of the concluding part of the Covenant as renewed in 1638, beginning with the words, — "In obedience to the Commandment of God."

3. A third reason to make you willing is, ye have the precedency and testimony of the nobility in the land to it, and of all sorts of persons, noblemen, barons, gentlemen, burgesses, ministers, and commons; and wherefore, then, should not ye be willing to follow their example? And then, I may say, ye have the prayers of all the reformed kirks in Europe for you, who have ever heard of the perturbations that has been, and yet are, into this land. And, moreover, beloved, whom have ye against you in this course? All the atheists, all the papists, and all the profane rogues in the country; they draw to that side, and it is only they who hate this cause. And should not all these make you willing to [swear?] to it, and to hazard for it? And I may say, if ye be but willing to hazard all that ye have, that may be the heaviest distress that ever ye sall be put to. And if so be that ye had been willing at first, the Lord would have touched the king's heart, and made him willing also; but because he is informed by some that the most part are not willing, that is a great part of the cause why he is not willing.

The second property of God's people is holiness. "In the beauties of holiness;" a speech that is borrowed from the priest's garments under the law. Sometimes they were broidered with gold, sometimes they were all white, especially in the day of expiation. Not that ministers under the New Testament should have such garments as these, for these were representations to them, both of their inward holiness and of their outward holiness, by (beyond) others; but now all believers are priests as well as ministers are, and therefore such garments as these are not necessar. Indeed, if such garments as these had been necessar, then Christ and his apostles had done great wrong to themselves, who never used the like; and they had done great wrong to the kirk also in not appointing such garments to be worn by ministers.[1] There be

[1]Both King James and his son Charles had busied themselves in a most absurd and preposterous manner about the ordinary dress of the clergy in Scotland. Charles was the first who enjoined the use of the surplice and other priestly vestments in the performance of divine worship. The surplice, or whites, was used at his coronation in Edinburgh for the first time since the Reformation.

garments of glory in heaven, and garments of grace in the earth; that party-coloured garment spoken of in the Colossians,[1] and this holiness whilk is spoken of here. Concerning whilk we will mark two things:—First, as people are a people of willingness in a good cause, so they must also be a people of holiness, or otherwise their willingness is only but for some worldly respects: therefore, I would have you with willingness to put on holiness. And, indeed, if we saw what holiness were, we needed not to be persuaded to put it on, we would do it willingly. For it has these parts in it—1. A purgation from former filthiness. 2. A separation from the world. If thou will be holy, then thou must be separate from the world; thou must strive to keep thyself from these whose garments are spotted with the flesh. 3. Holiness requires devotion or dedication to the Lord. Where there is purgation from filthiness, separation from the world, and dedication to the Lord, there there is holiness and nowhere else.

Now, is there any of you but ye are obleist (obliged) to be holy? Ye say that ye are the people of the Lord. It so be, then ye must have your inward man purged of sin, and ye must stand at the stave's end against the corruptions of the time, and ye must devote yourselves only to serve and honour God. And your Covenant, that ye are to swear to this day,[2] oblishes you to this; and it requires nothing of you but that whilk ye are bound to perform. And, therefore, seeing this is required of you, purge yourselves within, flee the corruptions of the time, eschew the society of those whom ye see to be corrupt, and devote yourselves only to the Lord. Yet this is not that we would obleish you to perform everything punctually that the Lord requires of you; there is none who can do that, but promise to the Lord to do so, tell him that ye have a desire to do so, and join a resolution and a purpose, and say to him, Lord, I sall prease (earnestly endeavour) to do als far as I can. And, indeed, there is no more in

[1] Colossians 3:12-14

[2] This determines the fact that this sermon was preached on the occasion of the Swearing of the Covenant at St Andrews.

our covenant but this, that we sall endeavour to keep ourselves within the bounds of our Christian liberty; and, albeit, none of you would swear to this, ye are bound to it by your baptism. And, therefore, think not that we are precisians, (or these who has set down this covenant), seeing all of you are bound to do it.[1]

Secondly, "The *beauties* of holiness." Consider here that as holiness is necessar for the saints of God, so all God's courtiers they are full of beauty. God himself is full of beauty, and we have no power, beauty, nor holiness but in his power, beauty, and holiness. Holiness, it is the beauty of the Son of God, Jesus Christ; and to him it is said in Esay, "Holy, holy, holy, Lord God Almighty:"[2] and the Holy Ghost has this style to be called Holy. And the angels in heaven, they are clothed with holiness; and the saints who are in heaven, this is the long white robes wherewith they are clothed. And they who are begun to be sanctified here, they strive to be more and more clad with holiness. Beloved, I would have you to count this to be your beauty, even holiness; for if ye have not this beauty, then all your other beauty will degenerate in a bastard beauty.

Now follows the marvellous *multiplication* of thir people. "From the womb of the morning thou hast the dew of thy youth." The words are somewhat obscure even to the learned ear, but look to the 133rd Psalm, and there ye will see a place to help to clear them. Always (however) observe here, "from the womb of the morning thou hast the dew of thy youth," that as in a May morning, when there is no extremity of heat, the dew falls so thick that all the fields are covered with it, and it falls in such a secret manner that none sees it fall, so the Lord, in the day of his power, he sall multiply his people, and he sall multiply them in a secret manner; so that it is marvellous to the world, that

[1] The words in parenthesis, and similar self-corrections preserved in this volume, show very strikingly the sensitive modesty of the speaker. This was a distinguishing feature of his character, well known to his contemporaries.

[2] Isaiah 6:3

once there should seem to be so few or none of them, and then incontinent he should make them to be through all estates.[1]

We have first to learn here, that the Kirk of God, she has a morning; and in the morning the dew falls, and not in the night, nor in the heat of the day. Soit is not in the night of defection, nor in the heat of the day of persecution, when the Lord's people are multiplied, but it is in the morning of the day. Beloved, I wish ye may be a discerning people, to know the Lord's seasons. Sall we be as those, of whom our Saviour complains, who can discern the face of the sky, but cannot discern the day of the Lord's merciful and gracious visitation towards them? Men indeed may be very learned and know things very well, and yet in the meantime be but ignorant of this; for there are sundry gifts bestowed upon men, and ilk ane has not this gift, to discern the Lord's merciful visitation. And therefore happy are ye, albeit ye be not great in other gifts, if so be that ye know this; for the Lord, he has some gifts of his own bestowing allanerly (only), whilk he will bestow upon the meanest, and yet he will deny them to the proudest; even as the tops of the mountains, they will be dry and have no dew, while as the valleys will be wet with it. So those who exalts themselves high, and boasts themselves of their other gifts, of their knowledge, learning, experience, etc., the Lord will, for all that, ofttimes leave them void of saving and sanctifying grace.[2]

"From the womb of the morning thou hast the dew of thy youth." That is, as the dew is multiplied upon the earth, so sall thy people be. This is ane ordinar phrase in Scripture. Hushai says to Absalom, "Convene the people from Dan to Beersheba, and then we sall light upon David as the dew lighteth upon the ground; and then there sall not be left of him and of all the

[1] This beautiful illustration was once and again employed by Henderson in the course of this memorable year. See particularly, his Replies to the Aberdeen Doctors, where it occurs.

[2] A marked allusion to their professors and clergy, who, with the single exception of Principal Howie, had actively countenanced the recent defections both in doctrine and practice.

men that are with him so much as one."[1] And this phrase is well set down, Isa. 54, "Rejoice, O barren, and thou that didſt not bear, break forth into singing and cry aloud, thou that didſt not travail with child; for more are the children of the desolate than the married wife." And therefore he uses this form of speech, v. 2, "Enlarge thy tents, and let them ſtretch the curtains of thy habitations; lengthen thy cords, and ſtrengthen thy ſtakes." And all these things are requisite to be done when the people of God are multiplied thus.

Let us observe here, if the word of God continue in this land, in the purity thereof, and the sacraments be rightly adminiſtrate, the people of God will then multiply exceedingly here. The chiefeſt city in this land, they are forced to marvel where the people has been in former times that are in it now, so that they cannot get kirks to contain them. And they think, if the gospel continue in the purity thereof, all the kirks that they are building, with the reſt, sall have enough ado to contain them.[2] And it is a marvel to consider how the Lord has multiplied his people, at this time. This is not that we are to glory in multitudes, but to let you see the great work of God, who has multiplied his people thus. And as it was at the beginning of the plantation of the Chriſtian religion, there was three thousand converted at one preaching of the apoſtle, I will not say that there has been three thousand converted at a preaching here, but I may say this, that at one preaching there has been some thousands wakened up, who had not been so for a long time before. And will it not be a hard matter, seeing that it is so, that Saint Andrews sall be as Gideon's fleece; that all the kingdom about it sall be wet with the dew of heaven, and it sall only be dry? Even so, will it not be a shame, that all others sall be ſtirred up, and ye not a whit ſtirred up in

[1] 2 Samuel 17:12

[2] The Tron Church in Edinburgh, which is the city spoken of, was then a-building. The loose ſtones and rubbish about the new building were used by the rabble in the riots of 1637. And the erection of the Parliament House had left space for another place of worship under the roof of St. Giles'.

this day more than if there were not such a thing. And therefore, beloved, I would have you to join yourselves with the reſt of the people of God in this cause.

"Thy youth." That is, *thy young men*. Thoſe that are renewed by grace they are called young, albeit they were never ſo old, because their age is not reckoned by their firſt, but by their second birth. Ay, moreover, ſtill the older that the children of God grow in years, and the weaker in the world, they grow younger and ſtronger in grace. Secondly, they are called young, because of the ſtrength that they have to reſiſt temptations. Before they be renewed by grace and born again that way, they are like bairns, that every temptation prevails with them; but then they are as young men, who are able to reſiſt temptations to sin, so that sin gets not liberty to exercise dominion over them. Thirdly, they are called young, because they will contend with all their power and might for the faith. I would have all of you to be young in these reſpects, and labour to get ane evidence of your new birth by these, that ye are growing in grace, [gaining?] ſtill more ſtrength to reſiſt temptations, and by contending earneſtly for the faith; even be bold in this, especially in contending for the truth. Strive for the truth, for if ye anes lose it, ye will not get it so easily again. And this same is the covenant of truth whilk ye are to swear to; for as our Covenant is renewed, so also it is exponed (explained) according as the exigencies of the time requires, and it is applied to the present purpose.

Beloved, I told you already that ye have no cause of fear, for I avow and atteſt here before God, that what ye do is not againſt authority, but for authority, let some men who are wickedly disposed say what they will; but what ye do is for authority. And I told you of the obligations whereby authority are bound to this. And for the words of it, because they are conceived in a terrible manner, ye need not to ſtand [in] awe for this; and it were good that ye should read them over again, and think upon this wrath of God whilk we pray for to come upon us, if we do intend anything againſt authority.

Objection. We have oblished ourselves, by our subscription already; what then needs us to obleish ourselves over again by our oath? *Ans*. It's true, I grant, many of you has subscribed it already, and so ye are bound; but now ye are to swear also, that so through abundance of bands to God ye may know yourselves to be the more bound to him. David says, I have purposed, I have promised, I have sworn, and I sall perform thy righteous statutes.[1] There be also here sundry Acts of Parliament, that are all of them made within this same kingdom for the maintenance of the true religion; and for thir, they speak for themselves. And I would have these who say we do anything against law and against our superiours, to see and try if there be anything against them, but [and not] all directly for them.

Beloved, I hope that it will not be necessar for us to spend mickle time with you in removing of scruples. Good things I know has over many objections against them from the devil, the world, and our own ill hearts. And I know some of them who are accounted the learnedest in the land, have assayed their wits and used their pens to object against this.[2] But truly these who are judicious, they have confessed that they have been greatly confirmed by that whilk they have objected; and the reason of it was, because they who were the most learned assayed themselves to see what they could say, and yet when all was done, they had nothing to say that was worth the hearing.

For the first part of this Confession of faith, there is not a word changed in it; and if so be that men had keeped that part of it free of sinistrous glosses, and had applied it according to the meaning of those who were the penners thereof, there needed not to have such a thing ado as there is now; but because they

[1] Psalm 119:100

[2] "Dr John Forbes, Laird of Corse, professor of divinitie in the Old Toune Colledge, wrot a pamphlet, wherein he accused all the supplicants and subscryvers of ye covenant as blinde guides, of heresie, schism, sedition, temertie, refractoriness, perjury, and rebellion."— Supplement to Row.

have put sinistrous glosses upon it now and misapplied it, therefore it behoved to be explained and applied to the present time.

The first thing that ye swear to is, That with your whole hearts ye agree and resolve, all the days of your life, constantly to adhere unto and defend the true religion. There is no scruple here. 2. That ye suspend and forbear the practice of all novations already introduced in the matters of the worship of God, or approbation of the corruptions of the public government of the kirk, or civil places and power of kirkmen, till they be tried and allowed in free assemblies and in parliaments. Now, I know there be some who make scruples here. How can we, say they, bind ourselves to forbear the practice of that whilk Acts of Assembly allows, and Acts of Parliament commands? *Ans.* We do not herein condemn the Act as altogether unlawful, whatever our judgment be of it, but this is all that we do.[1] Because such ills has followed upon these novations, therefore we think it meet now to forbear the practice of them till they be tried by Assembly and Parliament.

And this is not a breach of the Act, when all is done. Because the Act is not set down in the manner of a command, but only as a counsel; for so the Act of the pretended Assembly bears. The words is, "The Assemblie thinks good," etc., "because all memory of superstition is now past, therefore we may kneel at the communion." Then, if there be any danger of superstition, by the very words of the Act we may gather this, that we should not kneel: and so they who practise[2] now keep the letter of the Act, but they who forbear keep the meaning thereof more nearly than the practisers. 3. We promise and swear against the Service-book, Book of Canons, and High Commission, with all other innovations and ills contained in our Supplications, Complaints,

[1] "The opinion of Henderson and Dickson was clear and decided that the Articles of Perth were unconstitutional and abjured; but they deferred their own convictions to those of others, such as Baillie, and consented to leave the matter, for the present, an open question in the Covenant. Their view was afterwards confirmed by the Assembly."

[2] i.e. kneeling

and Protestations. Now for the Service-book, I find every one almost to be so inclined willingly to quite (be done with) it. But let me attest your own consciences, if it had gone on for a while, and been read among you, as it was begun to be, if it had not been als hard for you to have quat it as to quite the Articles of Perth; and therefore, do not deceive yourselves, to let such things be practised any more. It is a pitiful thing, that those who are wise otherways should deceive themselves in the matters of God's service and worship, and suffer others to deceive them also. 4. Ye promise and swear, to the uttermost of your power to stand to the defence of the king's majesty, in the defence and preservation of true religion: as also, every one of you to the mutual defence of another in the same cause. Now there be a number who says, that in this we come under rebellion against the king, and we join in a combination against him, when we join ourselves thus, every one for the defence of another. I say nomore of it but this. It is not disputed here, ye see, whether it be lawful for subjects to take up arms against their prince or not, whether in offence or defence; but that we will maintain the true religion, and resist all contrary corruptions, according to our vocation. And every one of us oblishes ourselves for the defence of another, only in maintaining the cause of true religion, according to the laws and liberties of this kingdom. And indeed, this is very reasonable to be done, albeit not asked of; for when your neighbour's house is burning, ye will not run to the king to speir (ask) if ye should help him or not, before it come to your own; but ye will incontinent put to your hand, both to help him, and to save your own house. Ye may not say, neither, that because we may not oppose against authority, that we may not oppose against Papists or against Prelates; for that were to make ourselves slaves to men. And the very law of nature binds every one of us to help another, in a lawful manner, for a good cause. 5. Ye swear, because ye cannot look for a blessing from God upon your proceedings, except that with your confession and subscription ye join such a life as becomes Christians who has renewed their covenant with God,

—herefore ye promise to endeavour at leaſt, for yourselves and all that are under you, to keep yourselves within the bounds of your Chriſtian liberty, and to be good ensamples to others in all godliness, soberness, and righteousness, and of every duty ye owe both to God and man. And there is none who needs to skarre (be frightened) at this; for we are not hereby to tie any to the obedience of the law, but to the obedience of the gospel: and I am sure all are bound at leaſt to prease to (ſtrive after) this. And therefore I would have you to labour to it; and when ye find that ye cannot get it done, then run to Chriſt, and beseech him to teach you to do it, and to give you ſtrength, according to his promise made in his new covenant; and so ye sall give glory to God and get good to your own souls. And, indeed, all of you are obleiſt to amend your lives, and to live otherwise than ye have done. And laſt of all, there is the *Atteſtation*.

Now, I hope all these things be so clear to you, that there is not any scruple in any of your minds. And therefore, that this work may be done aright, and may be accompanied by the power of God, I would have all of you to bow your knees before that great and dreadful Lord, and beseech him that he would send down the Holy Ghoſt, and the power of his Spirit, to accompany the work, that so ye may do it with all your hearts, to his glory and honour, and to your comfort in Jesus Chriſt.

At the weekly exercise, probably toward the end of summer

Exercise, Galatians 5:7-9

The *Exercise* was a kind of critical discourse, on a passage of Scripture, generally delivered before the Presbytery, on a week-day.

This discourse has no date prefixed to it, neither is there anything in the discourse itself, from which the exact or even the proximate date of its delivery can be discovered. The probability is that it was delivered during the summer of 1638; at any rate, it was between the date of the last discourse, end of March or beginning of April,—and that of the next, 21st October. One sentence in the next discourse may be taken to refer to the time when this was preached:—"And then, does not this day, *and the last day that I was in this place, and many days since*, testify that ye are returning to walk after the Lord?" If so, then a good while—"many days," intervened between this discourse and the next, which, as has just been said, bears date 21st Oct.; so that we are safe in saying it was probably during the summer it was delivered. Like the last, it was preached at St Andrews. At that time, according to Baillie, that city was abandoned by its ordinary ministers, who were violent supporters of Prelacy, and who, since the swearing of the covenant, had entirely deserted their charges. Baillie's words are —"That towne hes now no ordinare ministers, but are supplied by the Presbytery."[1] This explains why

[1] Letter to Spang, 1st Nov. 1638.

Henderson should have been there so frequently about this time.

This apostle, beloved, in the former cap., was shewin the grounds of Christian liberty, whereby the children of God are free from the yoke of sin, and also from the yoke of the law. And, then, in the beginning of this cap., he was earnest with thir people that they would stand to that liberty whereunto they were called, and wherewith Christ had made them free, and exhorted them that they would not be entangled in the yoke of bondage again. And then, ye know, after that, he sets down that this exhortation of his, it is both necessar for them, and it is also pertinent. First, it was a necessar exhortation, because the danger was great, if so be that they should rander themselves slaves again to the law, and to be circumcised; for then Christ should profit them nothing, but by so doing they made themselves debtors to the whole law. Secondly, he shews them also that this was a pertinent exhortation for them, because thir people was near the danger. 1. The danger was great, and so the exhortation was necessar. Therefore, they should stand to their liberty, and not be entangled in the yoke of bondage again; because if they were entangled in it again, Christ should profit them nothing; they should be in danger of the curse of the law, and also be in danger of the loss of the favour of God; and then they were fallen from grace. And, therefore, the apostle himself, he resolves not to wait for the righteousness whilk is by circumcision, but for the righteousness whilk is by faith, providing that it be a true and lively faith, not wrought by fantasy but by the Spirit of God. "Because," says he, "in Christ neither circumcision nor uncircumcision profiteth anything, butfaith whilk worketh by love." 2. Now, having shewn how necessar this doctrine is, next he shews how pertinent it is also, and so how necessar it is for them. For this people they were in this case; they had anes begun well in the way of Christianity; they had continued for a long time in it; but false teachers had come in among them, and stopped them from running into that

course. And not only had they stopped them, but they had also driven them back. So that if they will consider what they are doing now, they will find that they are not obeying the truth whilk they had received of the apostle, nor believing it as they once did.

Now, whereas they might object, and say, we did nothing but what we were persuaded to do, he tells them, "This persuasion cometh not of him that calleth you;" that is, it came not of God, for he gave them another persuasion than this. And if they say, What? this is but in a point of cere mony, and so this is but a needless noise to make so mickle din for nothing; he tells them that although the thing itself seem to be but little to them, yet the danger thereof may be a very great danger. For it may be the ruin of their whole religion, and the ruin of themselves also. "A little leaven leaveneth the whole lump."

For the more clear taking up of the words, ye sall mark thir things in them. 1. There is a representation of their present and of their preceding estate, "ye did run well; who did hinder you that ye should not obey the truth?" 2. There is ane answer to two exceptions whilk they might have made. First Obj—We did nothing but what we were persuaded to do. A.—"This persuasion is not of him that calleth you." Second Obj.—What, it is but a small matter; and so what needs there to be such din about it? A.—Take heed to yourselves in this also. "A little leaven leavens the whole lump."

Or, if ye will mark the words more nearly, ye will find that when he has by a comparison set before them their former and their present estate, he uses three reasons or arguments to bring them back to that estate again whence they were fallen. The first is from the present course of their defection, wherein they were going, "Ye did run well; who did hinder you that ye should not obey the truth?" The second is from the author of this defection, wherein they were going, "This persuasion is not of him that calleth you." That is, it is not from God; and if it be not from God, then consider from whom it is. The third reason is from

the danger wherein it brought them, "A little leaven leavens the whole lump."

And so he would reduce them to a better estate by bringing them to consider what they were anes; what they are presently; what they were who persuaded them to it; and what are the dangerous consequences of the estate they are in.

Let us observe here, that it is commendable in the apostle Paul that their estate goes so near his heart as ye see it does. He observes well and narrowly how they profit in grace by the preaching of the gospel, what errors enters in among them, and how great beginnings of ill is begun among them. For there was a necessity laid upon him that he who had the charge of souls, he behoved to do this. He says, "Woe is me if I preach not the gospel." He was separated by Christ for this end, and he separates himself also for it; and thought it enough for him to be about it, and troubled not himself with any civil or worldly business. And, deed, this is the duty of those who are ministers and are ordained to preach the gospel, not to attend any civil charge in the world, although they might have never so great gain or never so great glory thereby; because they are separated for another charge than anything of the civil estate.[1] And, indeed, beside their calling of God to this estate, and beside the commandment of Jesus Christ, and the practice of the apostles, very sense and reason might teach us this mickle, that no man should trouble himself both with civil and spiritual affairs; for I am sure there is no back so strong but the charge of souls may stake (suffice) him very well to put upon it. And I am sure that the spiritual charge is so large, that even without the civil charge also no arm is able to fathom it; so that we may say of it with the apostle, Who is sufficient for these-things?

The apostle, in describing the estate of thir people, he might have expressed it in other terms than are here, but he uses the

[1] This is directed evidently, for one thing, against what were called "the civil places and power of kirkmen," which had been found a great source of mischief to the church.

comparison from a race: and it appears that he has taken the comparison from the games of Olympus, whilk were mickle talked of in those times, and from whilk both divine and human writers used to borrow similitudes and comparisons, to express both the laborious and the renowned way of virtue. And ye will find that the apoſtle, in all his Epiſtles, he delights mickle in this same allegory or borrowed form of speech, of running a race; to make all Chriſtians who had anes begun in the way of religion run ſtill on in this race.

Now, for this Chriſtian race of ours, the breaking aff of the race is at the beginning of our calling; the feet whereupon we are to run is faith, working by love; the course whereinto we muſt run is, forgetting those things that are behind, and bending faſt towards the mark of the high prize of our calling in God—so we muſt not look what we have done, but look what we have to do; the mark or score we are to run to, is the end of our life—so we muſt never cease in running of this race, so long as we are here; and the prize wherefor we run in this race, it is said to be above with Chriſt, at the right hand of the Father. And that is a greater prize than we can comprehend, even a great and exceeding great weight of glory for the souls of them who runs well. And when Chriſt ſall come and descend into the clouds, and the voice of the archangel ſall be heard, then they who runs well ſall be called to come to the heavenly Jerusalem whilk is above, there to reign with Chriſt. Yea, Chriſt he is with them at the very beginning of the race, for he is the author of their faith; and he is with them all the way when they are running; and he is with them at the end of the way, to possess them in the inheritance. And, whilk should not be omitted here, there are many adversaries in the way, to hinder us from running out that course, that we go not forward in it; some with their horrors and terrors threatening us, and caſting in ſtumbling-blocks in our way, whereupon we may fall; and some again caſting in their golden apples, to entangle us, and to make us forget what we are doing. And there is none of them all that the apoſtle takes more notice of than of these, Colossians

2:18, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, mtruding into those things which he hath not seen, vainly puft up in a fleshly manner." That is, when men take upon them to be Lord and Jesus, in bringing things into the kirk whilk he hath not allowed, as thir sort of false teachers did. They said, no doubt, they could not be saved except they embraced such ceremonies as these. But cap. 3, he says, "Let the peace of God rule into your hearts;" that is, anes ſtrive to get ane assurance of the thing ye do, that it ss right, and then go forward in the way, having this peace in your hearts.

And when the apoſtle says this to them, "Ye did run well," indeed he gives them a very great commendation, for in running well there are these things required. Firſt, if we run well, we muſt ſtill set our eye on the right mark or prize, even that whilk the Lord has promised to us; for in hope of that happiness whilk is to be gotten at the end of the course we muſt go en. For if so be that we be ſtill seeking the world, profess what we will, we run not well. And therefore in running this race we muſt not set our hearts on the world, nor muſt we let the duſt of it dim our sights, that we see not what is before us; but let us ſtrive every day while we are running to get a new sight of the prize; and if we can get no more, yet to seek that whilk Moses gat, even to ascend to the top of a mountain, that we may see the promised land afar aff. The Papiſts, they calumniate us very far when they say we have no reſpect to the recompense of reward, nor looks not to that; for indeed we look unto it, and have a reſpect unto it: and it were a very great fault in us if we did it not. Only there be two things we deny, whilk they would be at. 1. That it is not the principal and chief thing that we should look unto, to make us run well in this way: but the chief thing that we should look unto is the glory and honour of God, and the advancement of the kingdom of Chriſt. A loyal servant, when he is running a match, looks moſt to his maſter's honour and credit; and then he is sure of the reward and prize, if he win it, because he has a good maſter. 2. We look on the reward not as merited by our deservings, or that

it can be merited, but only as freely promised of free grace. We know, if we run well, there is a reward promised to us, but not merited by us.

Secondly, for running well we must run in the right way. The way wherein we should run is plainly set down in the word of God; Christ he is called the way, the truth, and the life. There is a way whilk leads to the kingdom of God; Christ is that way; and he is the truth that teaches us truly how we should walk into that way. And beside that, if we be dead of ourselves, that we cannot walk into that way, then Christ is life, and there is a life-giving power in him to communicate life to us, whereby to walk into it: and if we be weak, he furnishes us with strength. Our use of this is, whoever they be who draws us anyways from Christ, they draw us out of the right way, and lead us so much wrong.

Thirdly, for our running well: when we have set our eye upon the mark, and are running in the right way, then there are helps requisite for us in this way. It is a rough, troublesome, longsome, wearisome way; wherefore we must be provided for it before we enter in the way. And there is one help that is very necessar for to help us in this way, set down among those pieces of the spiritual armour. Ephesians 6.—to have our feet shod with the preparation of the gospel of peace: therefore we must not go barefooted to this race, because it is a rough and thorny way wherein we are to run. And that we may get shoes on our feet, we must have the knowledge of the gospel; and we must labour also to find this peace of God in the gospel; that so all those stumbling-blocks whilk can be cast into our way may not move us to go back, but all of them may work for our best. Song of Solomon 7:1, Christ says of the kirk, "How beautiful are thy feet with shoes!" and Ezekiel 16:10 the kirk when she is in exile is said to be barefooted, but being set at liberty, she gets shoes on her feet; and being shod with thir shoes, they are like Israelites' apparel in the wilderness, they wax not old.

Fourthly, if we will run well into this way, we must lay aside every weight that presses down; every profit and pleasure that

may hinder us from running fast must be laid aside. Even that natural and sinning sin of original corruption whilk is in us, als far as may be, it must be laid aside, because it is a weight that presses down; and we must gird up the loins of our minds from all such things as may hinder us: otherwise we cannot run well.

Fifthly, when we have anes begun in this way we must not go back, nor may we remember what is behind, nor what we have done, but always remember what is before us, and so what we have to do; have our eye ay toward the mark. And if we will run so, we sall not be disappointed.

And lastly, there is another thing required of them who run in this race. Hebrews 12:1, "We must run *with patience* the race that is set before us."

And indeed, all these things are necessary for them who will run this race aright. And so in saying, "Ye did run well," he says this far to them in effect, they did set their eye upon the right mark; that they did run in the right way to that mark, and so had a great mind to come to it; that they had used helps to help them forward into the way; that they had laid aside every weight that might hinder them to run; that they had resolved not to go back; and that they did run with patience. And so in saying, "Ye did run well," he gives them a very large commendation; and certainly they are worth it all who runs well, and runs to the end of this race, and then gets the prize that is promised; as the apostle says, "I have fought a good fight, I have finished my course with joy: henceforth is laid up for me a crown of glory."

But he adds to this, "Who did hinder you that ye should not obey the truth?" He had anes planted and confirmed the gospel among them, but there were others who had come in and hindered it. By saying *who did hinder you*, he brings them to consider two things—1. That they were hindered from going on into that way wherein he had taught them to walk. 2. That there were some who hindered them.

First. They were hindered from going on into the way. Ay indeed, they were more than hindered; for not only were there

some who did ſtop the way, that they should not go on into it, but did also drive them back again. So that not only are they not running well, but they are driven back again by many ſteps and degrees: so that here is a great change. Anes they did run well, and so they were m a good course, and going forward into it; but now they are driven back, and so they are in a course of defection. Beloved, there are two changes befals people when they are running faſt. 1. When some are running on to all excess of riot and headlongs to their own deſtruction, then God comes and ſtops them in that way, and brings them back; yea, he drives them out of that way, whilk was the broad way leading them to deſtruction, and enters them into the ſtrait and narrow way that leads to life everlaſting. This indeed is a happy change, and it is the beginning of a glorious change from misery to everlaſting happiness. 2. Again, there is another change, whilk is both a shameful, a sinful, and a miserable change; and that is, when a person or a people are running on well-faurdly (becomingly) in the way to heaven, and then there are some who rises up and hinders them from running on into that way, yea forces them to come back from that degree whereto they have been advanced. And wherever [this change is], it is joined also with many other great ills. 1. It is joined with *scandal*. Ye did anes run well, and when ye turn back again, ye meet with others who were following you in the way, and readily (naturally) when they see you coming back they are driven back with you. 2. It is joined also with *shame*. If this be a great infamy for a man to begin to build a tower, and not to build it out, and to intend a war and go on a piece, and then turn back without doing anything, this muſt be a greater, to be like a reed shaken with every wind; to be like Demas, anes to profess Chriſt, and then to fall from him again and to follow this present world; or to be like Isidorus,[1] to have one religion in

[1] The author in all likelihood refers to Isidorus of Russia, Archbishop of Kiow, who betrayed the cause of the Greek Church, soon after the Council of Florence in 1438, and having been created a cardinal, died at Rome in 1463. See Mosheim, Reid's edition, p. 538, n.

one king's time, and another in another king's time. 3. It is joined with *difficuity of reclaiming*. For when the evil spirit has been anes putten out, and gets leave to re-enter, he comes with seven spirits worse than himself; so that the last estate of that man is worse than the first; and so he runs seven times . faster back than ever he did. 4. Not only had it been better for him never to have known the way of life, than to have returned with the sow to the puddle, and the dog to the vomit, but there is also a certain ruin appointed for such a man, whilk he cannot escape.

This indeed is a very ill change, and there are many ills joined with it; and yet those who were called God's people were very subject to this. It is not thought so great a matter albeit the things of the world should slip from men, or that their bodily health should be impaired; but this is a greater wonder, when people are anes entered into a good way, that they should desire to go back. It is strange what the martyr Stephen says of the people of Israel, when they were now come out of Egypt, even while they were in the wilderness, "In their hearts they returned to Egypt again."[1] This is not that their bodies desired to go to it, for they thought themselves well freed of that slavery; and that day that they keeped the feast of the golden calf, they rejoiced that they were come out of Egypt, but in their hearts they returned to Egypt. That is, they were acquainted with the idolatry that was there, and when Moses was absent from them, in their hearts thought upon it and loved it, and finding occasion then, they practised that idolatry. And then (Numb. 14:4) they come to that, they would have been at the choosing of a captain to go before them to Egypt: and indeed this was very great ingratitude for them to return in their hearts so soon to Egypt. And the Lord he had spied out a land for them, as it is, Ezek. 20:6., even the glory of all the lands in the earth a land that flowed with milk and honey; and yet, Numb. 16:13, they put that commendation upon Egypt, that it flowed with milk and honey. And, Joshua 24:16-25,

[1] Acts 7:39

the people at that time promised readily to serve the Lord aud to serve him only; but albeit they did run well then, yet afterwards they were ſtopped into the way and fordriven (driven aside); for Elias says to them, 1 Kings 18:21, "Why halt ye thus between two? If the Lord be God, then serve him, and if Baal be God, then serve him." It is ſtrange they answered readily, when Joshua asked at them to serve God, and to serve him only; but now they are in a doubt who is the Lord, and so answers him not a word. And this was not only to be seen of old among the people of Israel, under the law, but even also among us, in the days of the gospel: for there are evermore some whose hearts are going back to Egypt, and when their hearts have been there a while, then by their mouths and their pens they teſtify to the world thebad inclination they have to Egypt and to idolatry.[1]

Secondly, he would have them to observe here, who were those who hindered them. Satan, no doubt, he had a hand into this hinderance, and I think the apoſtle will not altogether excuse themselves to be clean of it; but he lays the wyte (blame) principally upon false teachers, who did hinder them into their way, when they were begun to run well. Certainly there is no work so dones (exceeding) wicked, that has never so sore and so peremptory a curse pronounced by God againſt it, but there will evermore some wicked spirit be found to attempt and to assay it. It is ſtrange Joshua pronounced a curse againſt him who should rise up to build Jericho, Joshua 6:26, very peremptorily, "Cursed be he that riseth up to build this city Jericho; he sall lay the foundation thereof in his firſt-born, and in his youngeſt son sall he set up the gates of it." And yet, for all that, in the days of Ahab there was found a son of Belial, ane Hiel, who attempted to build it: and als particularly as the threatening was pronounced, als particularly was it performed; for he laid the foundation

[1]In allusion, no doubt, to those who, having made defection from the Reformation cause, and gone back so far toward Popery, employed both their tongues and their pens in favour of error, and in opposition to the truth.

thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub.[1]

Next, he would have them to consider that there was a great odds betwixt him and others who had entered them in the right way, and these who had drawn them aff that way again; betwixt them who had brought them to a right course and these who hindered them, when they were right. And so, indeed, there is a great difference between them; and if ye will compare them together in this same epistle, ye will find a threefold difference. 1. The apostle he had his calling of God to this office; but for thir false teachers, it is said of them that they came in privately unto it, and thrust themselves into the ministry; and so had not their calling of God. 2. The apostle, being called of God, used no unlawful means to persuade people to obey the truth, but only the preaching of the gospel and the demonstration of the Spirit of God.[2] But for those who were false teachers, they bewitched the people to believe lies, and as people use to say, they did cast glaumerie upon their eyes,[3] and so beguiled them thus under a fair colour, to make them believe their lies. And when this could not do their turn, to make people follow them, they compelled them, as it is chapter 5, so that they used both craft and cruelty to garre people follow their ill ways. 3. The apostle he was ready to suffer for the truth whilk he taught; but thir false teachers, they

[1] 1 Kings 16:34. The reader will here be reminded of Henderson's famous saying, with which he concluded the Glasgow Assembly of this same year —"We have now cast down the walls of Jericho: let him that rebuildeth them beware of the curse of Hiel the Bethelite." Allusion to the same subject will occur again: indeed there is a whole sermon on the Fall of Jericho; all which goes to show how much the preacher's mind was running on this subject during this year.

[2] If Henderson and his brethren had used anything approaching to unlawful means "in pressing or threatening of the meanest," when they offered the Covenant to the people of St Andrews in the beginning of this year, he would hardly have ventured on such a challenge now—still less to institute a comparison of his conduact in this respect with that of their false teachers.

[3] *Glaumerie*. In MS. by mistake *Grammarie*. A charm cast on the eye altering the form and appearance of outward objects.

would not suffer, they were not for suffering; and therefore they compelled all they could to follow them. And so, if we will look to their entry to their office, to their discharging thereof when they are entered, and to their sealing of that whilk they preach, we will see the difference to be clear.

Now, for their running well, whilk they were wont to do, but now they do it not, the apostle, to bring them to repentance for this, he uses three arguments here. The first is tane from the nature of their present course, compared with their obedience of the truth. Now, obedience to the truth is to run well; and here he says not only they did not run well, but they did not obey the truth. There are human and also divine truths. The gospel it is called the word of truth, as the apostle, writing to the Colossians,[1] very deservedly calls it. 1. Because it is the best, the most eminent, and the most excellent of all truths; for albeit we have the knowledge of all other truths, if we have not the knowledge of this truth, we may live in sin all our days and perish in the end: and albeit we have not great and accurate ingynes (understandings) for taking up of other truths, yet if we have the knowledge of this truth alone, it is able to bring us to salvation. 2. It is called the word of truth, because Jesus Christ is the special subject that is contained in it, who is called the truth; and therefore if we learn not to know Christ in the gospel, we learn not the gospel. 3. It is called the word of truth, because there are so many means used to persuade us that it is true; and it has also the testimony of the great Ambassador of the 'covenant to seal it, the testimony of the apostles, and of many faithful martyrs who has suffered for it. And indeed, we have need of all these to assure us of this truth, because there is a sibness (blood relation) in us to all other truths, but we are framet[2] to believe this truth: and so, many times we make God a liar. It's true we give him not a lie directly, but in this we give him a lie, when we consider not what he speaks to

[1] Colossians 1:5

[2] *Framet*. i.e., There is no kinship between us and the truths of revelation; and therefore we are averse from them, while we take kindly to all others.

us out of his word of truth, and obeys it not. More particularly, the apostle aims at one truth here, whilk is Justification by faith, and not by the works of the law; for this is the law of the gospel.[1] And therefore, of necessity, these who maintains justification by works, and that there is inherent righteousness in man, that must be a lie: and the apostle, in all his epistles, he proves this, that we are justified by faith only, and not by the works of the law: but thir false teachers made them to believe, that they could not be justified without the works of the law. But this will never make us to run well, albeit we have the gospel, if we be not surely grounded in this principal point thereof. The philosopher speaks of this, and he takes his ground only from natural reason; but the Scripture says, Obedience is better than sacrifice; for when a man offers sacrifice, he only gives the thing whilk he has, but when a man gives obedience to any point of God's truth, he offers himself for the truth, and gives that whilk he has not of himself. And so it is more sure to be justified by faith, than by the works of the law.

This obedience to the truth, it leads us to three necessar duties. 1. To hear the truth, and so to get the knowledge of it. 2. We must have a persuasion thereof, that it is true, and so faith to believe it. 3. When we know it and believe it, then we must go on in the practice of it. Thir three cannot be well separated; for any to know and to practise a thing, and not to be persuaded of it by faith, that is a sin: to believe a thing that we know not, nor practises not, that is a brutish thing. And, therefore, this is a sure way for every Christian, first, to know a thing; secondly, to be persuaded of the truth of it; thirdly, topractise it. It's true, indeed, the judgment of weighty matters belongs chiefly to these who are most inspired by the Spirit of God; but the judgment of discerning things belongs to every particular Christian. This is not, neither, to make every man a judge of weighty and public

[1] The author doubtless has his eye on the Arminian opinions then openly taught and defended by the Episcopalian doctors.

matters; but every man ought to be judge of things for himself, and ought to be persuaded of them before he practise them.[1]

We see here that we should obey this truth: there is ane absolute obedience required to this truth. There is no absolute obedience required to no other truth, but only to this. All other truths are inferiour to this, and they are limited to the truth of God's word. And, therefore, whenever the truth of God, to whom all sovereignty, majesty, and power belongs, and the commandment of men comes in competition together, we must then say, as the apostle said, we ought rather to obey God than man. And when this is done, it must not be called disobedience to superiours; but it is obedience to them, because it is obedience to God, who is above them.[2] And, if we be put to suffering for this, then we suffer for Christ and his truth: and, therefore, the apostle says to servants, if they suffer anything of their masters innocently and patiently, they suffer it for Christ. So that, if men's commandments be contrair to God, we must in that case submit ourselves patiently to God, and suffer or (ere) we obey them.

II. The *second* argument the apostle uses is from ane objection they might allege. The objection is this. We do nothing but what we are persuaded to do. But he answers —That persuasion is not a true persuasion. It seems, indeed, that they had a persuasion for that whilk they did; but it was not well grounded, it was not from God. There is a threefold persuasion spoken of in Scripture. 1. There is a infallible and certain persuasion, and that is called a persuasion of faith, whereof the apostle speaks, Romans 8:38-39, "I am persuaded that neither death, nor life, nor princi-

[1] The question of private judgment in matters of faith and practice was then, as it is yet, a chief point in dispute between Presbyterians and Prelauists. It will be found entering materially into the debate of Henderson and the King, in 1646.

[2] The Covenanters were charged with rebellion, and it was urged as an objection against their movements, that they were "against authority." We have here Henderson's answer to that charge, expressed, according to Henderson's wont, in words few, simple, and weighty.

palities, nor powers, sall be able to separate me from the love of God, whilk is in Christ Jesus." And this persuasion has with it a full assurance of understanding, whereby we know things to be; a full assurance of faith, to believe them; and a full assurance, to wait for the things promised; and a full assurance of certainty to get them. And the more that a man have of this persuasion, he is the more holy and the more humble in himself. 2. There is a persuasion of charity, as the apostle says, " We are persuaded better things of you."[1] Here there is no infallible persuasion, but only according to the Word of God, and a charitable construction of men's outward actions. 3. There is a persuasion of fantasy, whilk is the persuasion spoken of here. And therefore, the apostle he expresses it not by such a word in the first language as he does the other two, but by a baser word: by a word that signifies, men who are led by their own wilfulness, and with a fantasy of things; men who lives only upon opinions, and not upon solid truths. This, beloved, has been a common thing ever from the beginning; men presuming that they have been persuaded of a thing, when their persuasion has not been from God: and the apostle, in this epistle, tells us that it is so with many. And the Papists they have this persuasion; they say they are persuaded they do right, and yet their persuasion is not of God but a fantasy, because it is not from the truth of God. And the people of Israel, when they worshipped the golden calfin the wilderness, they thought they worshipped Jehovah, and Aaron proclaimed it a day for Jehovah; and yet the martyr Stephen he calls it idolatry. And Micah, when he made his gods, and gat a Levite in his house to be his priest, he thought he could not go wrong then; and yet he was far wrong. And our Saviour says to his apostles, "The time sall come, when they who kill you sall think that they do God good service;" and yet, judge ye if the killing of the apostles was either good service or could be acceptable to God. And think ye not, but these who did burn the martyrs thought that they were

[1] Hebrews 6:9

persuaded that they did right? And yet it was but a fantasy, it was not from God. Certainly this is a thing that should be taken heed unto, that we believe not false persuasions; especially when they would persuade us to error and to idolatry.

"Is not of him that calleth you." Before, he said to them, "Who did hinder you?" and now he says, "This persuasion is not of him that calleth you."

We may see here that where any gives obedience to the truth, that obedience it is only from God; but where obedience is not given to the truth, that comes not of God, who calleth them to obey the truth. And he uses this as a sufficient for all the reſt of their defections. They obeyed not the truth; and this was because that whilk they did was not of God's direction. For, if it can be said that there is no warrant from the truth of God for that whilk we do, it is enough to convict us that it is wrong. If any errour were never so gross, and had never so many arguments againſt it, yet this is sufficient to confute the errour thereof, that it is not commanded in the Word of God. As it is said to Nadab and Abihu, they offered up ſtrange fire to the Lord whilk he commanded them not; and to the children of Israel the Lord says—"Ye caused your children to pass through the fire to Moloch," and joins not, "Whilk I forbad you to do," but "whilk I commanded you not." So that whatever we do in God's worship, it is either written in God's word, or else we have no persuasion for it: or if we think we have a persuasion, yet it is nothing else but a presumption, if it be not written in God's Word.[1]

He uses a word here of the present time, "Is not of him that *calleth* you." But it may include both the bygane and also the present time: and so, for them to look to their firſt calling, and he

[1]Similar to this is the language of the Shorter Catechism, in the compilation of which Henderson had a chief hand. "The second commandment forbiddeth the worshipping of God by images, *or any other way not appointed in his word*." This was a main point of controversy between the Presbyterians and the Prelatic party, the latter of whom claimed a right to inſtitute, in God's worship, what pleased themselves, without regard to any positive authority from the Word of God.

who then called them and is also yet calling them; and if they will look to those who are now persuading them, they will find the difference to be great between them. As if he said, he that anes called you, in his great patience and mercy, and spared you then, he is renewing his call toward you again (as, indeed, he was at this same time calling them by this letter); and, therefore, it were best for you to return from your backsliding, and come home again to him, albeit ye have slidden back. Beloved, the Lord's calling of us, and continuing the means of our salvation with us, is not a good ground to say that there is no backsliding in such a part; but that is only a ground of the Lord's patience, who continues these with us when we are sliding back from him. And, indeed, it is very ill constructed by them who makes that a ground that he will not correct the people with whom he continues these tokens of his presence, whilk are only the tokens of his patience: and if that be continued, then he will strike in anger.

III. Now, only a word of the third branch of the text, whilk is taken from the danger that might ensue upon these things. "A little leaven leavens the whole lump." This is a proverbial speech of leaven. The nature of leaven is well enough known: Pliny has made a large description of this leaven, but we will not stay upon this now; for it is ane ordinar thing among all writers. Only this, ye will find it often mentioned in Scripture; and I would have you to take heed to this, how many sorts of evil leaven there are, and how far the world are given to be soured with them.

There is the leaven of errour and heresy; and our Saviour says to his disciples, Matthew 16:6, "Beware of the leaven of the Pharisees." Luke 12:1, he says, "Beware of the leaven of hypocrisy." There is also the leaven of the Sadducees;[1] and the apostle, writing to the Corinthians,[2] speaks of the leaven of malice and envy. And there is also a leaven of policy, and that is in holding out the true religion fra being embraced, for some politic ends: as the Jews, they would not receive Christ, nor believe in

[1] Matthew 16:6

[2] 1 Corinthians 5:8

him, for fear that then the Romans should come upon them, and take their kingdom from them.[1] And, certainly, there is no man who will consider rightly but he may see all thir leavens to be in the world even now; and so may wonder how the Lord should be so patient, and not bring sudden and sore destruction upon the world. And, indeed, it would not fail to come upon the world, were it not for the seasoning of God's children that is among them; for als far as the world are soured by this ill leaven, als far are God's children made savoury by the sweet leaven of Jesus Christ in the gospel.

Now he speaks here of a little leaven in matters of religion. This is our great fault, we evermore either excuse things that we do, and thinks them nothing; or otherwise we extenuate them and thinks them less than they are. They say in a manner, What needs all this din in so little a matter? this is not fundamental, and so what is the matter of the practice thereof? It's true, indeed, there are some things in religion not fundamental, but ofttimes this is ill applied also; for at the first we will think that to be but a little matter, whilk in end will turn to a pest and great infection: even as the apostle says here, "A little leaven leavens the whole lump." They thought that to be but a small matter, whilk the apostle calls a great matter.

We must not only take heed not to change anything that is fundamental, but we must also take heed that we obey nothing, whilk is not warranted by God himself in the matters of his worship: and so we should labour for knowledge in them. For ignorance in these things brings not only condemnation upon us, but it brings also obstinacy; for if we knew God's will perfectly in these, we would not do the least jot by (besides) that. And indeed, if the servants of God who lived of old were living now, they would be thought very precise. When Moses was permitted by Pharaoh to take the whole people with him, and all that they had, and only to leave the cattle behind them, his

[1] John 11:48

answer was, That he would not leave one hoof behind him; he would leave nothing there that might make the people's hearts turn back to Egypt again. And Mordecai, when the sentence of death was given out againſt himselt and all the Jews, he would not do so much as to bow his knee to Haman, albeit that might save all their lives: and yet that was not a fundamental thing. And Daniel, when the decree was given out that none should ask anything but only from Darius for so long, yet because he was used to pray with his windows open, he would not do so mickle as to close his windows, when he prayed to God, to save himself, And the apoſtle would not dispense with wicked men, no, not for ane hour; and he commands us not only to abſtain from ill, but he commands us to abſtain from all appearance of evil.

"A little leaven leavens the whole lump." This comes to pass three ways.

1. Because of the connexion that is between errour; for anes receive and embrace that whilk is thought but a little errour, it will soon make way for moe. Even as the Articles of our Creeds, they are so linked together as if it were a chain, so that if ye break but one link of the chain, all the reſt will soon fall sundry; or like pearls put upon a thread, louse but the knot of the thread and let the end go louse, and incontinent they will all fall aff. So, indeed, it is with errours. If we receive but one, and open the port to it, there is a multitude at the back thereof; so that if the firſt be not gainſtood, it holds the way open for all the reſt, and they come in. As is evident in the point of freewill; anes admit free-will in the kirk, and then follows, that there is no election of the free grace of God; that there is no certainty of our election; it admits universality of election, a resiſtance by us of the ſtrongeſt working of the grace of God, no perseverance in whatever eſtate we be here. And sicklike (in like manner), in the point of juſtification by inherent righteousness; anes admit that, and it presupposes preparation to be in us for juſtification, a perfection of good works, meriting by good works, denying of the certainty of faith,

and so denying the work of God. And this is evident to be true also in the matters of the government of the kirk.

2. "A little leaven leavens the whole lump." Because when errour is anes begun, it swells ay and grows greater. Whereas at the first it will be but like unto a pickle of seed, in a short time it will become like a tall cedar. For what were all this thick wood of errours at first, that are in the Romish Kirk now, but only like small seeds? but now they are grown to such a height that they cannot be gotten tane order with.

3. "A little leaven leavens the whole lump." This comes by the infection of errour. When errour anes begins, it eats up as a cancer; it is like Saint Anthone's fire, it begins first in a little thing; but at last it overspreads all. A little spark of fire, if it be not quenched, is not only able to burn a whole lodging, but to burn a whole city. Even so is a little errour able to infect many; and so this is true whilk the apostle says, "A little leaven leavens the whole lump." That is, if ye receive and keep this whilk now ye count but small, then your whole religion will be infected next, and all will be corrupt. And, indeed, this is a great mischief that a kirk whilk was anes glorious should become as Egypt; that the Israel of God should become like Sodom; that the people of God should become like no people; that thus they should procure his spiritual presence to depart from them, when they anes depart from him; that he should plague them thus, first with spiritual judgments, and then pour out temporal judgments upon them also. And, therefore, it is good for us to learn to discern between that whilk is sound indeed in the matters of religion, and that whilk is corrupt, that we may know what is leaven indeed, and eschew that. Now we will not know leaven by a look: but taste it, and then ye will know it: and for that end, we should labour to have our right taste. And when we have found out anything by our taste to be sour in the matters of God's house, then keep out that, as we would keep out a botch, or as we would keep Saint Anthone's fire aff us; and when any sour thing is entered, let us strive to cast it out, so soon as we perceive it to be sour. Even as

the Israelites were commanded, before they did eat the passover, to purge all leaven out of their houses during these days they were eating, so should we labour all our days, so far as we can, to purge and to hold out this leaven. For at the beginning, if it could be kent then (as indeed sometimes the Lord will show it to his own at the very first), then it might be easily holden out; but when all are departed from God, and all are infected with it, it is harder to get it out: yet so soon as the Lord let us see it, let us delay no longer, but purge out what old leaven is in, and keep out what is not yet entered, and would be in.

This is for the interpretation of this text; I leave the application thereof to yourselves: for the text it is the tree, the interpretation is the fruit that grows upon the tree, the application thereof is the hand whereby the fruit is plucked aff the tree. And, therefore, I leave it to ilk ane of you, who has heard me, to put up your hand and pull down the branch, pluck off the fruit that is meetest for you, and eat of it. And especially remember of the text, "Ye did run well; who did hinder you, etc." The Lord save us from a distraction of this sort, for Jesus Christ's sake. To whom, etc.

At St. Andrews, October 21, 1638, when the communion was given there by M. A. H.

Preface

An explanation of the "M" in the initials will be found in a foot-note by the present Dr M'Crie to his Introduction to the Life of Alexander Henderson by his father, the late Dr M'Crie. "This mode of designating the hero of the covenant," says the note in question, alluding to the designation in the text 'Mr Alexander Henderson', "which is kept up throughout the following memoir, now sounds as oddly as Mr John Milton, or Mr William Shakespeare. In Henderson's time, however, it was considered no mean distinction for any one to be entitled to 'write Master to his name', and the practice of applying the academical title to great men continued till the commencement of the present century. Henderson spelt his own name differently at different times. I have in my possession," adds Dr M'Crie, "an attestation sent by him to the Town Council of Edinburgh, 'subscryved in name of our Session at Leuchars, August 20, 1626, M. Alexr. Henrysone.'"

The following Sermon, which is preceded by a Preface, is the third and last that was preached at St Andrews. The place, date, occasion, and the initials of the preacher, are all given in the title prefixed. The Editor has in his possession an important extract from the Records of the Kirk Session of St Andrews, bearing the same date as the Sermon, and having reference to the same

communion in connection with which the Sermon was preached. This extract was kindly furnished by the Registrar-General in Edinburgh, under whose care the Records are, and is as follows:—"Sonday, 21 Octob. 1638. Quhilk day the holie co'munion was celebrate wt great solemnitie in the old fashion sitting. My old lady Marquess of Hamiltoun, My Lord Lyndesay, and sundrie uthers baronis Ladyes and gentlemen being pnt. (present) yrat. The bellis Rang at thrie horis to the mornyng Service. The Ministeris thereof wer Mr George Hamiltoun haid the prepara'un sermon, Mr Andrew Auchinlek the mornyng and Mr Alex. Hendersone the foirnoone service, and Mr David Forret the sermone of thanksgeving. The Magistreatis and cheiff off the Session attending the service the brodis basonis and Elementis." In this extract are a number of things worthy of notice. Allusion is made to certain strangers being present—among others, the Dowager Marchioness of Hamilton and Lord Lindsay. The former was the mother of the Marquis of Hamilton, who figured this year so largely as King's Commissioner. She was Anne, daughter of the seventh Earl of Glencairn, and manifested on this occasion the zeal for the Reformation cause which distinguished the ancestry from which she sprang, by going so far out of her way as to St Andrews to be present at the celebration of this memorable communion. The other person mentioned is Lord Lindsay. He was one of the leaders of the covenanters, and sat as elder for Cupar at the Assemblies 1638 and 1639. To the presence of strangers Henderson makes special allusion. "It is true," he says in the "Preface" which follows, "there are moe here than your owne paroch." The Minute informs us

who some of these strangers were, and it is interesting to know the names of some who listened to the preacher on this occasion. It is more than probable that these strangers, some of them at least, besides being attracted to St Andrews by this communion, came thither in pursuance of another object at the same time. The covenant, known by the name of the "King's Covenant", which was simply a reproduction of the covenant of 1580 and 1581, was, by royal proclamation dated 9th Sept. 1638, commanded to be subscribed and sworn by all his Majesty's subjects. The manifest design of this proclamation and covenant was to divide the covenanters, and it had been so far successful as to deceive even the Lord Advocate himself, Sir Thomas Hope, the legal adviser, and warm and sincere friend of the covenanters. This aim and drift of the king's policy was distinctly seen by others more awake, and by Henderson in particular; and a protestation drawn up by Henderson, which is one of his ablest papers,[1] was read at the same time as the royal proclamation, at the Market-cross of Edinburgh, and with the design of meeting and nullifying the proclamation. The clear and powerful reasoning of this paper had the effect of completely frustrating the measures of the court, much to the chagrin and mortification of the king, who called it a "damnable protestation." The proclamation having been read in Edinburgh, the commissioners who were charged with urging the "King's Covenant" went into all parts of the kingdom, seeking to gain the adhesion of the people to it. "The covenanters", Stevenson says,[2]

[1] This Protestation will be found in full in Stevenson's Hist. of the Church of Scotland, p. 256-264.

"being aware of this divisive measure, sent out their deputies with a protestation, and with these they did also send an advertisement or advice to their confidents in all the parts of the country, desiring that with all possible diligence they should warn every presbytery and congregation within their bounds to abstain from subscribing the new confession, (i.e., the king's covenant,) which they call a politic plot to divide them, and drown their covenant in oblivion; and that, wherever the proclamation for subscribing the king's covenant should be published, they, *accompanied with as many of their brethren-covenanters as could possibly be convened*, should at the same time read the protestation against it." Now, there can be little doubt that St Andrews would be one of the very first places, after Edinburgh, in which the proclamation would be read; and it is every way probable that Lord Lindsay and the other strangers of whom Henderson speaks, had come to St Andrews at this time for the purpose of reading the protestation in opposition to the proclamation, as was done at Aberdeen by the Master of Forbes and Lord Fraser, when the proclamation was read there by the Marquis of Huntly. This is rendered all the more probable by the fact that Henderson towards the close of the following sermon enters at length on a vindication of the course pursued by himself and others in rejecting the king's covenant, and resolving to abide by their own. The reader will be struck with the clear and concise statement given by Henderson of the facts and merits of the case, and in particular with the one sentence in which

[2] Stevenson's History of the Church of Scotland, p. 265.

what may be regarded as the very pith and essence of the protestation is embodied. "Yet can we not", says the protestation, "after so necessary and so solemn a specification, return to the generall." "It is a pitiful thing," says Henderson in the following sermon, "that when we have given our oath and set our subscription to particulars, that we sall take ourselves to generalls again. This were a ruing that we had condemned the Service-book and the Book of Canons as smelling of Popery."

The Minute also informs us who the preachers were on this occasion, besides Henderson. On the preparation-day (Saturday) the preacher was Mr George Hamilton. He was minister of Newburn, a small parish in Fife, and one of those who the year before went with Henderson to Edinburgh to supplicate the Privy Council in reference to the Service-book. On Sabbath morning Mr Andrew Auchinleck preached. He was minister of Largo, in Fife, a popular preacher, and a great favourite with the people of St Andrews. He was afterwards called to St Andrews, and his call was the occasion of great dispeace; so much so, that Samuel Rutherford, who was involved, was almost compelled to leave St Andrews in consequence. This Auchinleck eventually conformed to Episcopacy. The third was Mr David Forret, who preached the thanksgiving sermon in the evening. He was formerly one of the masters of the Old College, St Andrews, and afterwards minister at Kilconquhar, Fife. He was commissioner from St Andrew's College to the Assembly 1638. In the preface and sermon which follow, allusion is made to all three services conducted by these ministers;—"whereof ye were hearing *yesterday*;" "as ye heard *the day*

already;" "I will not go now to anticipate the doctrine of thanksgiving which is to be declared to you *afternoon*."

It only remains to notice, in the close of this already too long note, the word "*Sonday*", which occurs in the extract-minute of Session. The use of this word, and not Sabbath, shows that whoever wrote the minute must not quite have abandoned his Prelatical habits, the name Sunday being one in common use among the upholders of Prelacy, whilst that of *Sabbath* was as distinctive of the Reforming party.

There be many gracious and comfortable promises, whilk the Lord our God has made in his word unto his own people; but yet, nevertheless, we would think upon them advisedly, and look to them circumspectly; for he is nothing else but a vain and a presumptuous man, who applies any word whilk God has spoken to himself, whilk does not belong to him. For als many rich and plentiful promises as are contained in the Word of God, there is not one of them, nor the least syllable of them, that belongs to those who are proud in their own conceit, and are of yon Pharisaical disposition whereof ye were hearing yesterday: but all of them, and every one of them, does belong to these who are meek and humble. And therefore, as ye would wish to find that sweet and evangelical comfort whilk God presents to us in his word, see that ye fail not in this, to look in upon your own souls, and see if there be humility there,—if ye have confessed your sins to God, and so be reconciled to him: for without we have humility, there is no confession of sin; and without we confess our sins, there is no reconcilement nor pacification to be had for them. And without we have this main work of humility, all our holiness that we can have otherwise, it is but hypocrisy; for that great and main work of the salvation of our souls, it begins at this main work of humiliation: and so without we have

humiliation in some measure, the work of our salvation is not so much as begun yet. Now, I am not at this time to enter in upon the secrets of your consciences, to ripe them up, what sins are there wherefore ye ought to be humbled. But this I am sure of, ye who have been going down to the depths of your own souls, has been trying yourselves unpartially by this law of God, and judging yourselves thereby, I put no question but ye have found out many huge monsters of sin, wherefore ye will acknowledge ye ought to be humbled before God. Nevertheless, ane thing I must say to yow of this city, and I dare not be bold to go forward in this so holy ane action, as this is that now we are about, unless I sall forewarn you of it.

And this is it; all of you had great need to humble yourselves before God for your departing from the purity of the gospel of Jesus Christ. Ye parted over soon from it; and ye were over easily drawn away to follow these corruptions that men had brought in upon that pure religion whilk was anes, by the mercy of God, professed into this land: and ye made but over little din for the taking the purity of religion from yow. If so be that the privileges of your burgh had been in pursuing, to be taken from you; ay, if so be that it had been the best in all the land who had been in pursuit thereof, ye would have made another manner of din for that, than ye did when the purity of God's worship and the means of your own salvation were taken from yow; and, especially, this holy sacrament, by the whilk now ye look for a blessing from the Lord, it was most pitifully polluted. And when ye yourselves had parted away from the purity of God's worship, and the means of your own salvation, it pleased the Lord notwithstanding to continue them in their purity in some congregations in the land, and near by about yourselves;[1] yet, notwithstanding, there were

[1] Henderson himself and several other ministers in the immediate neighbourhood of St Andrews, who refused the oaths enjoined by the Bishops, and to practise any of the ceremonies, were overlooked, and permitted to discharge their ministry. This lenity may be traced, perhaps, to the cautious forbearance of Spottiswood—a policy which, in all human probability, would have been successful, if he had been suffered to carry it out.

but over few of you who did resort to these places where the means were in their purity, and according to God's word; and did but over soon acquiesce and reſt upon these means that ye had. I will not say that ye departed willingly from the purity of the means, but that ye did it againſt your heart; but this far I muſt say, that ye departed over soon from the commandment of God, and were over easily drawn after men's inventions. Ay, there were some of you who went so far on in this course of defection that they began to mock and to taunt these who sought after the purity of the means where they were to be found: and this was such a high degree of persecution as ye could be guilty of. Ay, moreover, it came to that, that there were some amongſt you who began to defend their course of defection whereinto they had gone on; yea, they began to glory in it; yea, they began at laſt to prefer it to the purity of the means that were in other parts of the land. This, I will assure you, it is a fearful guiltiness; and if so be that ye repent not yourselves thereof, humble yourselves before God for it, and turn away from it with your whole heart, and desire earneſtly that the guiltiness thereof may be done away by the blood of Jesus Chriſt, we cannot look but whenever ye sall be assaulted again by some ſtrong tentation, ye sall fall back into the same course of defection: and so your second eſtate, ay, I may say, your third eſtate, sall be worse than your former eſtate was. And, therefore, beloved, to the end that the promises of the sacrament may belong properly to you, repent of this your defection; repent for your neglect of the purity of the means in other parts; repent for your acquiescing upon that whilk ye had, for your mocking of those who sought after the purity of the means, and for your defending of your defection, and preferring it to the purity of religion. And withal, resolve with yourselves that for the world ye will not return to that course again, and so turn yourselves from the Lord: for if ye depart from the smalleſt point of God's truth, ye depart from Chriſt. And if so be that ye will set yourselves to confess this and your other sins before the Lord, and humble yourselves before the Lord for them, and

resolve, by God's grace, to forsake all of them, but in special this course of defection, in all time to come, then I dare be bold to speak a word or two of comfort to you, in the name of the Lord. And ye have it, Hosea 11:5-9.

First, he says, "I will not execute the fierceness of mine anger against you." Indeed, he says not that they sall be altogether free of his anger, so that they sall feel none of it; but they sall taste some of it; as a father does, in correcting his child whom he loves, for his amendment and further good afterward. So will the Lord correct them, and let them feel some of his anger; but he will not execute the fierceness of his anger against them. What is this, "That he will not execute the fierceness of his anger?" That is, he will not execute or pour out such ane anger and wrath upon them as is spoken of in the former verse—such as he poured out on Sodom and Gomorrah. "I will not make thee as Admah, neither will I set thee as Zeboim." These were two of these five cities, on the whilk that fiery shower fell from heaven and destroyed them, and all that was in them. As if he would say, I might execute my fiery wrath against you, and ye could not say but your sins deserved at my hand that it should be so. Beloved, it may be ye would think that we went too far on, if we should say that Saint Andrews deserved that the fiery wrath of God should be poured out upon it, for the sins that it is guilty of; yet, whenever your sins is rightly seen by you, and ye are humbled aright for them before God, then ye will see that your sins are greater than their sins were, because your light is greater and a more clear light than theirs was. And yet ye have departed from that light, and have gone on into a course of defection contrair to that light; and so why deserves not your judgment to be als great as theirs? And yet, nevertheless, albeit he might have done so to his people —poured out such a shower upon them as that was, to destroy them utterly; and yet he did it not. And what were the causes of that? This was one—"My heart is turned within me, my repentings are kindled together." As if he said, your heart is turned a little in you, and your repentance

is begun to kindle of late within you, and ye have some spunk (spark) of love within you to me; and it has proceeded first from myself: and, therefore, because it is so, there is a flame of love in Christ's breast, and this is hotter nor the fierce fire of his wrath, and overcomes it; and therefore is it, that he does not execute the fierceness of his wrath. A second reason is—"I am God, and not man." When man is greatly offended, he is unreconcileable,—he cannot be gotten reconciled again; but for God, he is not so, but he is willing to be reconciled. It's true, indeed, he is unreconcileable to his incorrigible enemies; but for his own people, he is reconcileable to them; and, therefore, does he not execute the fierceness of his wrath against them. A third reason wherefore he does not execute the fierceness of his wrath against them is, "I am the holy one in the midst of thee; and, therefore, I will not enter into the city, to destroy thee." For if I should enter into the city to destroy thee, that were to destroy myself; for thou has entered in a covenant with me, and I have entered in a covenant again with thee; and, therefore, I will not destroy thee. If we have anes sworn and subscribed a covenant truly with the Lord, he cannot destroy us.[1] There was no mean so powerful to hold aff the judgment and wrath of God that we deserved, and to procure mercy to us at his hands, as to enter in a covenant with him; for when we enter in a covenant with God, and he with us, then it binds God to dwell in the midst of us: and when he dwells among the midst of us, how can he destroy us? for to destroy us were to destroy himself. Now, is not that a sweet and comfortable promise, backed with strong reasons?

The second promise is, "They sall walk after the Lord; he sall roar like a lion." And this roaring is not after a prey, to devour it, but like a lion roaring to cause her young anes to come to her. So the Lord sall make the gospel to shine to his people, and they sall walk after him. And then the old anes sall roar, and the

[1]It is scarcely necessary to remind the reader that St Andrews, though somewhat behind other places, embraced the covenant some six or seven months before this.

young anes sall gather to them, as the young lions does when the old roars upon them: "Yea they sall tremble as dowes, and the children sall tremble from the weſt." And this promise, it is more fully set down Isaiah 60:8, "Who are these that fly as a cloud, and as the dowes to their windows?" Even as thick as the clouds flock together before rain, and as the dowes flock to the rocks before a ſtorm, so sall the children of God flock to him in the bright days of the gospel.

The third promise is, "I will place them into their houses." That is, I will set myself down in the midſt of my house, in the ordinances of my worship and service, and my people sall come there to worship me, and to speak to me; and when they come to seek me, I will be found of them, and will speak to them; when they speak to me in their prayers, I will hear them also. And when I am thus set down jnto mine own kirk and house, then they sall be placed peaceably and quietly into their own houses. This is a very heaven upon earth.

Beloved, I may say ye have had the proof of the truth of the firſt promise, that the Lord has not execute the fierceness of his wrath againſt yow. He might have execute the fierceness of his wrath againſt yow, and made you as Sodom; and none of you could have said that he did you any wrong when he had done so; yet he has not done so, but spared you: and all this is because of his merciful and pitiful nature, because he is God and not man, and so is reconcileable, and because he is the Holy One in the midſt of yow, and did anes enter in covenant with yow. And then does not this day and the laſt day that I was in this place,[1] and many days since, teſtify that ye are returning to walk after the Lord? It is true there are moe here than your own Paroch, yet are ye not flocking together as clouds before ane shower, or as dowes to the windows? and is it not the Lord who has put this

[1] This was probably when the foregoing discourse, on Galatians 5:7-9, was preached; but as the language is very general, nothmg can be learned from it as to the date of that discourse, further than that a considerable time, "many days", had elapsed since it was preached, and it was now the 21ſt of October.

in your heart to seek for this same occasion? Then has the Lord performed the first and the second promise to you, and sall he not perform the third also, if so be that ye will continue seeking him, as the people of God, that the Lord sall sit down in his own house, according to his ordinances? And when ye come there, ye sall hear him speaking to you in his word, and he sall hear you speaking to him again in your prayers; and sall answer you in his time, and sall place you into your houses, that ye may pray to him peaceably there. And when ye cannot prevail there, then come to the house of God, and join with the people of God; and then, no doubt, ye sall prevail And when ye would be instructed, would have grace increased, sin mortified, etc., then come to the house of God, and his word sall tell you clearly concerning all these. If there be a heaven upon earth this must be it, to see God set down into the midst of his own house, and when his people comes there, he speaks to them, and he hears them when they speak to him, and shews them that he does so by his answering of them. And therefore if so be that ye would have these promises to belong to you, labour to be humbled before God, and cry for contrite and broken hearts for your sins; that so ye may know that these promises belongs to you; that the fierce wrath of the Lord may not seize upon you; and that ye may have liberty together in the house of God; and when ye come to his house ye may meet with himself there, and his son Jesus Christ. And let us now, in his name, draw near to the throne of grace; and beseech the Lord that he would hear us in these things, and in every other thing needful for us. And let us also crave a blessing from him, and the assistance of his Spirit to his word that is to be spoken to us at this time, and to all the rest of his ordinances.

Sermon, Philippians 4:6-7

It is a matter, beloved, that is very comfortable for us, to have this peace and this liberty to assemble ourselves thus publicly in the house of God all of us together, for serving of the Lord our God, and for advancing the salvation of our own souls. And when the

Lord gives unto us such a fair hour of the day of his gracious visitation in such a tempeſtuous time as this is, we had need to take notice of it, and to learn to make the right use of it. Even as ye know people use to do when there is a unseasonable harveſt time, whenever they can have a fair hour in it, they cut down their corns and gathers them together. And yet, albeit that this sort of peace be a very comfortable thing, to have such a peace at such a time, yet it is exceeding far more comfortable for us to have our souls filled with that peace, whilk is spoken of in this text, whilk now we have read to yow. And this peace, when we would have it, we muſt ſtill come to Chriſt, and get it through him: and that peace, whilk is gotten through Chriſt, is that peace whilk passes underſtanding. And if we had it, we should be guarded and keeped by it, in our hearts and in our minds, againſt all these fears and discouragements wherewith our souls are compassed about, as by so many enemies; and we muſt of necessity be overcome by them, unless we be guarded by such a ſtrong guard as this peace of God is. Surely, beloved, this is the very thing that of all things we ſtand in greateſt need of at such a time as this;[1] and it is the thing that can keep us beſt in all troubles; and it is attained by these means that now we are about of the word and of the sacraments. This is the thing that the Lord does promise unto us, and we are to expect it from God through Jesus Chriſt, when we use the means, according to his direction and warrant set down to us in his word. And a special help and a mean whereby we may get this peace of God that passes underſtanding is, to be soliſt (solicitous) nor careful about nothing, what the success thereof sall be; but in every thing, by prayer and supplications, let our requeſts be made known to God. Let us not trouble ourselves with anything, but only have a care of doing our duty; whether it be for the preparation of anything that ought to be prepared, or if it be for the communication of anything to us, whether it

[1] This discourse, whilſt adapted to a sacramental occasion, was also evidently intended by the preacher to prepare his hearers for the crisis in civil and ecclesiaſtical affairs which he saw approaching.

be in matters of the world, or in such matters as this is that now we are about, what the event and success of them sall be, let us leave that to the Lord. And if so be that we perform that duty whilk is required of us, and leave the success to the Lord, then this peace of God, it sall always serve for this end to be a strong guard unto us.

Now for the exhortation itself, it consists in three things. 1. What it is that we are forbidden to do,—"Be careful for nothing." 2. What it is that we are commanded to do,—"In everything by supplication with thanksgiving let your requests be made known to God." 3. There is something that is promised here, whilk is the most rare and excellent jewel, and the richest treasure that ever was yet heard of, and does fardest pass our capacity and understanding,—"The peace of God." For the world we may compass with our wits and our understandings; but we cannot do so with this peace of God, for it passes all understanding. And if so be that we get this peace of God, it sall be a strong guard to us against all our enemies, both outwardly and inwardly. And all this we have through Jesus Christ. And so we have contained in the words, What it is that we should not do; what it is that we should do; and what sall be the event of all that we do, if we do it after the right manner. We have many enemies to rancounter in our way, and therefore we must be careful in everything; but we must not be careful about the event, but only to let our requests be made known to God by supplications with thanksgiving: and doing so, we need not to trouble ourselves about the event, but be secure concerning that, having this peace of God through Jesus Christ. But let us now go on in order with the words as they lie in the text.

I. "Careful." The word that is here translated *careful*, as it is in the original language, it is sometimes taken in a good part, as it is ver. 20, chap. 2 of this same epistle. The holy apostle says there, "For I have no man like minded, who will naturally care for your estate;" whilk is the same very word that is used in this place. And indeed, it is no marvel notwithstanding the nature

thereof be taken in good part. Because there is no man who has a care to do his duty, but his mind always does agitate the matter; and there is two sides there, and the one of them does always dispute against the other; and then, when they have disputed the matter, whatsoever they think both to be best, they conclude upon that, that they will do it: and when it is so, there cannot but be a disputing between the one part and the other; and where there is a disputing, there cannot but be a division, and so a care to choose that whilk is best, and to do it. And yet, nevertheless, the word more ordinarily is taken in ane ill part, to signify ane unlawful care. And for this cause the late translators of the Bible, they have done very wisely in translating this word both these ways; that when the word is taken in a good sense, they translate it after the word *care*, and when the word is taken in ane ill sense, they translate it *carefulness*. Because when it is so, to be careful carkingly, it fills the heart full of care, and it rests not in doing the duty; but these who has it, they are troubled and has a carefulness to know what sall be the events of that whilk they do.

Now if ye will consider of them, there is a very great difference between the one and the other. For the duty of care, it is commanded of God to care for everything, and it is also commendable so to do; but for this carefulness, it is expressly forbidden of God, and it is a thing that is altogether unlawful. This lawful care, it is only a providence and a foresight to prevent some things, and to get some things done, so far as we can, looking always to God's providence to overrule; but this carefulness, it is a diffidence and distrust of God's providence towards us. Again, this lawful care, it fills the head with thoughts to choose that whilk is best and likeliest, and to do our duty in it; but for carefulness, it falls in upon the heart and oppresses it, and makes it to sink and to soupe (pine) in grief and sorrow; for it can never see the end of anything, what it sall be. This lawful care, it contents itself with doing the duty in anything,—it rests there; but for this unlawful carefulness, it does not so,—it cannot content itself with doing the duty, but it would evermore be at

farder; it troubles itself about the success and event what that sall be. Now ye may see the odds between the one and the other is very great, for the one is commanded of God and is lawful; it is only a providence and foresight of things, that makes them who has it to think upon doing their duty, and it rests there; but for that carking carefulness, it is altogether unlawful and forbidden of God; it is a distrusting of God's providence; and it cannot rest in the head, but it falls in upon the heart and troubles and vexes it even like to those furies, or like the burning of the fire of hell. And it cannot content itself to rest upon the doing of a duty about anything, but it would always be at that, to know what sall be the success and event of everything.

Beloved, this is a thing that is natural to men, not to keep a mid course in things, but either to be in this extremity that they care none at all, or otherwise, if they take them to care, then their hearts are filled with unlawful carefulness. While we are in peace and prosperity, and all things that way are well with us, then we have no care at all; and then when any affliction or trouble comes upon us, then our hearts are so full of carefulness that we wat (wot) not what course to take that we may be freed of it.

Beloved, I may say that these many years past ye have lien in security, and ye have made a covenant with hell, with death, and with the grave; but I think ye have not considered the work of the Lord, as ye should have done, in it; for if so be that ye had looked to it aright, ye might have seen the Lord punishing that covenant ye had made at that time, and punishing you for the breach of that covenant that formerly ye had made with the Lord. And indeed, (as I told you before,) ye departed but over soon and over easily from your former covenant with the Lord, and from the purity of religion. But now ye are entered in a renewed covenant with him again; and I wish from my heart that many of you who has done it have not done it for the fashion, and for company's cause, because many of the rest of the kingdom has done it, or for some worldly respect. And now, upon the other side, I wish that your carefulness grow not als great as your carelessness was

before, and so ye be driven from the one side to the other, between two extremities.

Now there is a threefold care, that we of this land are careful about at this time. *First*, there is a national care. What sall become of this whole nation;—whether we sall have peace, or if we sall have war in it?[1]—whether we sall attain to our liberties both religious and civil, and if we sall get religion established in the land in the purity thereof? And indeed, if so be that we return to our former estate wherein once we were, then we sall be the most slavish people every way, that ever was heard of under the cope of heaven: we sall be in a greater slavery than the people of Israel were, when they were under the Egyptian slavery. The *second* care of this land it is a domestic care; noblemen caring what sall become of their houses and rents; barons and gentlemen thinking what sall become of their houses and their estate; and burgesses thinking what sall become of our burghs, of our houses, of our ventures,[2] if so be that we sall stand out against human authority for the cause of divine authority, and in obedience to divine authority we obey not them in human authority. And we are caring for this, what if prelates sall return to this land again? Once ye of this city were in carelessness about this; ay, ye prided yourselves in this, that ye had the great Primate and Metropolitan of Scotland, and your city was called the Metropolitan city—that ye had the great Chancellor of Scotland to stay into your city.[3] And now ye

[1] This was just the question that was trembling in the balance at that very moment. The sagacious mind of Henderson would even seem to have anticipated nothing less than war, judging from certain things in subsequent sermons in this volume, and war was the actual issue.

[2] *Ventures.*—The interruption of trade with England and the continent was what the government chiefly counted on for breaking the resolution of the country; and this had already become the source of considerable alarm in the burghs. "A few ships, well disposed, will easily bar their trade."—Hamilton to the King, Nov. 27, 1638.

[3] Spottiswood, Archbishop of St Andrews, succeeded Lord Kinnoul as Chancellor of Scotland in Jan. 1635. He was the first Protestant Churchman who filled that high office, and his appointment to it gave great and lasting offence to the nobility. He left the kingdom, never to return, in August of

have carefulness about it; ye think what if he sall return in all his former pomp and grandeur, and come in violence against you, must ye not then all coutch (crouch) under him? And what if your pastors who has at this time deserted you,[1] that they would not preach to yow, what if they sall return to their places again, how sall they. rail against you most despitefully! Now all these is to trouble'yourselves about the event of things. The *third* sort of care is a personal care; such as ye of this congregation has, and all these who are come here at this time,[2] to receive some comfort from the Lord. They will say, I am comed here now to the use of the means, but I wat (wot) not what I will get for my coming; I wat not whether I will profit anything or not. But I say, for all these cares, whether national, or domestic, or personal, whatever your care be, do ye these duties that the Lord commands to be done by yow, and remit the success and the event of all to God. But there are so many thoughts that meets together into our heads at once, like a number of contrair winds ready to swallow us up, or like a deluge ready to drown us; but there is no remedy for all these, albeit we were presently compassed about with ane army, but only for us to do our duty, and to remit the success and the event of all to God.

And I will shew unto you two or three reasons wherefore ye should do this.

First. Because our carefulness about the success and event of anything, it is to take God's prerogative from him. In 1 Peter 5:7, the apostle says, "Cast all your care upon God, for he careth for you." There we have a commandment to cast all our care upon God, and we have a promise annexed to it, that he will care for us; and so it is a suitable thing for us to do. And Psalm

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this year. He writes to Marquis Hamilton about this time, "As we cannot look for any peace here, we will take the nearest way to secure ourselves."— Baillie I., Appendix, Ban. ed.

[1] "That towne [St Andrews] hes now no ordinare ministers, but are supplied by the Presbytery."— Baillie, Letter to Spang, 15t Nov. 1638.

[2] Another incidental allusion to the presence of strangers, noticed in the extract-minute prefixed to this discourse.

37:5, David says, "Commit thy way unto the Lord; trust also in him, and he sall bring it to pass:" that is, roll over all your ways or adoes (affairs) upon the Lord. What is that, to roll over all our ways upon the Lord? The meaning is this; I find a great burden of cares all convening together in me, whilk makes up a unlawful carefulness, and makes me to neglect the doing of my duty, and only to look to the success what it sall be. Now, I see that I cannot bear this burden, and therefore I take it, and rolls it aff myself over upon the Lord; and henceforth I will trouble myself with no more, but only do my duty, and not look to the success what it sall be. This is to put our trust in the Lord; and when we do so, then we may be sure, because he has so promised to us, that he will bring the matter to pass. It is not possible for us to bear such a burden, and to think upon the success of anything: and then it is God's prerogative that belongs to him. And so, in troubling ourselves about the success of anything, we do two wrongs. 1. We take on a burden upon our own back, whilk we are not able to bear, and so wrong ourselves. And 2. The Lord has taken the success of everything to be his own prerogative; and, therefore, in so doing we rob God of that whilk is his due. And sall we especially, who has had such experiences of the goodness of God in former times, begin to trouble ourselves about the success of things now? Who was it that did first of all think upon us, to bring us to life, and brought us out at such a time, when the light of the gospel is clearly preached 3 and has so long and constantly provided for us; sent his Son to the world to die for us? And, especially, to look unto that, that he has begun so fair and so glorious a work among us, and has already brought it so far on, sall we now begin to cast doubts about the success thereof? No, no. Let us not do so, but let us pursue and go on to the uttermost in doing our duty, and we sall find the success in end to be sweet and comfortable. Sall we then sacrilegiously rob God of that whilk is his prerogative and due, and take the thing upon ourselves whilk we are not able to do?

A *second* reason wherefore we should not trouble ourselves about the success of matters is this. What will all our carefulness do? it will help us nothing at all, as ye heard the day already.[1] "Except the Lord build the house, he that builds buildeth in vain: except the Lord watch the city, he that watches, watches in vain." It is in vain for us to rise up early, to lie down late, and to eat the bread of sorrow all the day long, except the Lord give the blessing to our labours. And indeed, if when we are doing our duty we look only to the success, and care for it, we can have but little comfort in it. Can any of you by your carefulness, as our Master says, add one cubit to his stature, or change one hair from white to black? Now, if ye, by your care, cannot do these things which are so little, how can ye do anything in these things the doing whereof belongs only to God? And so take not the care of success and event from God, for then ye will be as orphans and fatherless children, who has nobody to care for them but themselves, and so are ill cared for, yea neglected. And seeing he has given his word, passed his promise, and panded (pledged) his truth to care for us, and yet we do not lay our burdens over upon him, it is well wared[2] that he should lay them over upon ourselves, and break our back with them, and yet the success to be but bad when all is done. And, therefore, let not carefulness about anything oppress us, especially carefulness about the world. Neither let us, for any care or fear of this kind, depart from the smallest thing that is in our Covenant[3] for if ye lose but ene dram weight of God's glory and honour, ye sall not miss to lose a whole stone weight of your own with it. Remember but of Haman's policy, that he used to establish himself and his after him, and to attain to respect and

[1] An allusion to the discourse preached in the morning by, as the prefixed minute informs us, "Mr Andrew Auchinlek," the Sermon and the minute thus mutually confirming one another.

[2] *Well wared*. Well deserved

[3] It was part of the policy of those in power to get the Covenanters to resile from their late solemn engagement, and fall back upon the original and more general Covenant of 1580. This Henderson and his brethren strenuously and successfully resisted.

honour. He thought that the meetest way to do so was, to have all the Jews throughout the king's provinces cut aff; and yet that same was the very mean of his utter ruin and decay. And remember also of Jeroboam's policy, that he used to get his kingdom and his throne established for ever. He thought he would not have the people of the ten tribes going up to Jerusalem, as they were wont to do, for fear that they should be allured some way to join themselves to the old Kingdom of Judah again; and therefore he would erect two calves, one at Dan, another at Bethel, that the people of the ten tribes might worship there; and then he thought he was sure enough, when he had done so. And yet, that same was the very mean of taking the kingdom from him, and from all his posterity after him. And remember also of the policy of the Pharisees and elders of Israel in our Saviour's days. They say, If we hearken unto him and believe in him, then the Romans, they will come upon us, and they will take our nation and our city from us; and yet their not hearing of him, and believing in him, was the cause wherefore the Lord made the Romans to come upon them to destroy them. And so men, by their policies and devices that they use contrair to the commandment of God, they are aye twining and twisting so many ropes to hang themselves, and when men begin to fight against God, he can take their own sword and sheathe it into their own side. And so, when thou thinks that thou are establishing thyself by some sinful course, he will turn it upon thyself, and disappoint thee of thy purpose. I will only give you but one example of this, and it is written, 2 Kings 10. Ahab, he was a very wicked man, and sold himself to work wickedness; and yet he resolves that he would have his kingdom and his throne established, whether God would or not. The prophet Elijah is sent unto him to tell him that the kingdom should not be established in his seed, to tell him that none of his posterity shonld reign after him; and in very familiar terms he tells it, that there should not be left of his seed so much as one that pisseth against the wall. Now this wicked man thought that it should not be so, albeit God had said

it; and therefore he takes to himself many wives, and he begets many sons, even the number of threescore and ten; he commits the keeping of them to seventy princes of Israel and they were all keeped within the ſtrong walled city of Samaria. So he thought they were sure enough then, and yet Jehu, he rises up and causes these same princes, who had them in keeping, to take all their heads aff them in one day, and bring them and lay them down before the gate of Jezreel. Men may resolve that they will make themselves and their generations to be great men, and to ſtand sure in the earth; yet the Lord, he can take a besom and sweep them clean away, so that there sall be no memory of them, except it be a remembrance of ignominy and shame. These who kent them or had anything to with them, they sall be ashamed of them, when they hear of them. So let us learn to be careful in nothing carkingly.

II. "But in everything by prayer and supplication, with thanksgiving, let your requeſts be made known to God." Obj. Then sall we be careful for nothing, sall we take no care at all? No carking care, but only let us do our duty, what God has commanded us to do; and when we do so, it is not carefulness; but let us remit the success of all things to God, and let us present our supplication to God in prayer, adding withal thanksgiving. Here we have three things to be considered of. 1. There is the duty itself. 2. The extent of this duty. 3. The end wherefore it is done. For the duty is *prayer* and *supplications with thanksgiving*; the extent of it is *in everything*; the end is *that by these, your requeſts may be made known to God*.

1. Now firſt of all for the duty, ye see there are three words in it, prayer, supplication, and thanksgiving. And ye will see, 1 Timothy 2:1, there is another joined to these three, to wit, Intercession; and so there are four of them. Upon whilk place it is that the Papiſts buildeth their mass, and they allege that they have for their warrant of their exposition of it that way, the Fifty-ninth

Epistle ot Augustine, written by him to Paulinus;[1] and they say that according to that same order that he sets down there in his Epistle, and is used 1 Timothy 2, is the sacrifice of the mass done. For, first of all, they have in it obsecration, whilk we call supplication, and this done before the consecration of the elements. 2. There is prayer, and this is used in the very time of consecration, and afterwards also when the priest says, "Au-demus dicere Pater noster." 3. There is postulations used in it, whilk we call intercessions. 4. There is thanksgiving used in it, for bestowing upon the receivers the real presence of the body and blood of Christ. And even according to this order, some men in this land has taken upon them to defend our Service-book, and the prayers that are used in it, and so what the Papists has tane to defend their mass, some of our clergymen has tane the same to defend the Service-book.[2] And indeed, just reason have they so to do, for there is not two things can be liker others than these two are, the one to be in English and the other to be in Latin: and, indeed, if our Service-book be rightly examined, it will be found to be nothing else but directly ane English mass.

But indeed, this of the Papists is very ill reasoned from Augustine. It is true indeed, he speaks of all these four sorts of prayers, but he speaks not a word at all of a mass in that place nor any other, nor of a sacrifice for the sins of the quick and the dead, nor of Oblation, nor of Adoration. No, no; these were only set down by him because of the ignorance of these who lived in these days; but there is not so mickle as the appearance of a word of a mass in them. And there is also a sweet meditation of Bernard,

[1] "Illa plane difficilime discernuntur ubi ad Timotheum scribes ait, Obsecro itaque primum omnium fieri obsecrationes, orationes, interpretationes, gratiarum actiones."—Aug. Epist. LIX. Vol. I. Paris, 1614.

[2] Probably Dr John Forbes of Corse, whose treatises, says Baillie, i. p. 248, tended directly to a reconciliation with Rome. Dr Baron had also written a pamphlet in defence of the Service-book. See Row's Appendix.

De quatuor modis orandi[1] It is true it is sweet-like indeed, but how sound it is I leave that to yourselves, to be judged by yow, for I will not ſtay to speak of it now. He says, we are hindered to pray two ways.[2] One is, we are hindered to pray when our light is not great; again, we are hindered when our light is over great. When we have no light, then we are hindered to pray to God, because we see not our sins; and when we have over great light, we are also hindered to pray to God, because then we see our sins to be so many and so great that we dare not. And therefore is it that our light, it muſt be tempered unto us, that we have neither too great nor too small light; and when we have such ane indifferent light as that, then it is that we are rightly put to pray. And at the firſt, he says, we come to that whilk he calls *verecundo affectu*. The sinner dare not pray for himself, but he desires that another may pray for him. And for example of this, he brings in the example of that woman who had the bloody issue, who durſt not come near to Chriſt, but only touched the hem of his garment. The second degree that we come is from that whilk he calls [*puro*[3]] *affectu*; and he bringeth ane example of this from that woman who did wash Chriſt's feet with her tears, and wipe them with the hair of her head: she came near to Chriſt, but she held herself very laigh. The third degree the sinner comes to, it is from a *more ample and large* affection; when the sinner dare not only pray for themselves, but they dare also pray for others; as the woman of Canaan did, who besought Chriſt for her daughter. The fourth degree they come to is from *devoto affectu*, as he calls it; and for

[1] The reference is here wrongly given. It should be, "De affectionibus orantium." Bernard has a sermon, "De quatuor modis orandi," but in it there is no allusion to the subject in hand.

[2] Duobus autem modis impeditur oratio peccatoris: vell nulla, vel nimia luce.—Sermo CVII., De Affectionibus Orantium. Works by Mabillon, I. 1228 b. Paris, 1680.

[3] The word within brackets the reporter had failed to catch. We have been able to supply it from the original. The whole passage ſtands thus: "Primo, ergo ejus oratio debet fieri verecundo affectu... Secundo, oratio sit puro affectu... Tertia oratio effunditur amplo affectu. Quarta oratio emittitur devoto affectu." Ibid.

this he brings in the example of Lazarus. When Jesus raised him from the dead, it is said that first he wept, and then before he was risen, Jesus lifteth up his eyes and says, "Father, I thank thee that thou hearedst me." As I told you, this is very sweet-like, but the solidity of it is not to be lippened to (depended on): it is like a thing that is very sweet or beautiful-like, but has no substance with it. And therefore, we must not ground our faith upon such conceits as these, albeit, for the most part, it has been counted the learning of this generation wherein we live.[1] And, indeed, I think if a man might surely ground upon these, he might soon come to that, to cite anew (enow) of them. No, I think there be no ground at all for it, to say that these four be four diverse sorts of prayers; that Supplications be made for removing of ills, imminent or incumbent; that Prayer is for supplying of good things we would have; that Intercession is when we intercede for others; and that Thanksgiving is when we offer praises and thanksgiving to God for hearing us in these. But the meaning of all these is, to express the nature of prayer unto us, that we may learn, when we are once begun in it, to pray for all these: and so when we fall upon such a ground as that, it is best for us to keep ourselves by it.

The thing that we are to learn here is, that the best way for us to disburden ourselves of our carefulness about the success of anything, and to roll the matter over upon God, is to pray to God, and with prayer to join thanksgiving. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving;" according to that, Psalm 50:15 "Call upon me in the day of thy trouble; I will answer thee, and thou sall glorify me." Thou knows that it is God who hears prayers, and thou prays to him; and then thou says, I have prayed to God and he has heard me, and therefore I will glorify him; for by that thou knows that he is not a dumb nor a deaf idol; for I know that he both sees and hears. And, indeed, this is a strong second to faith,

[1] A deserved hit at the practice of the Prelatists of that age, which is the practice of too many still, of referring continually to "the Fathers" and other ancient writers, in proof of their opinions.

when the Lord is pleased to deal so. And when it is so, that thou has prayed to God according to his word, and he hears thee, then it is not possible but thou must praise him; and therefore, in the Psalm, the name of the Lord, it is called a strong tower. Most unhappy are these men who cannot disburden their cares upon God. And when God is beginning to work anything wherefore thou ought to care, then he is calling thee to pray to him, and so to cast the burden aff ourselves upon himself; and, indeed, it would be a comfortable way for us, if so be that we could learn to do so. It is a pitiful thing to see men soped (worn out) in sorrow, and in the depths of affliction, and not to know so mickle as that there is a God to pray to, or that he is calling them thereby to pray to him. I know the natural man when he is in this case, he has no mind at all to pray; but the child of God should not do so: and therefore let us learn always to come to God, and to make him our resting-place. Let him be the breath of our nostrils, and let us always lift up our faces toward heaven to him; for he is our King, our Lord, and our Husband; and if we cast our care upon him, he will care for us; yea, he must care for us, if we rely upon him, for he is bound so to do. And surely, when we wat not what course to take, nor what to do, but we see all to be against us, then let us send up that winged messenger of prayer to heaven, and it sall not miss but it sall bring help to us. And so, when the sancts and children of God are at ane extremity that they wat not what to do, but outwardly they are enclosed by enemies on all sides, then faith comes in by the Word of God and says, I see you in ane extremity that ye know not what to do; ye can see no way how to get anything in to yow, nor how to get a messenger sent out from yow, nor have ye any who will hazard to go for yow; yet I know of a winged messenger who has a way to win upward to God, and he will help. And, indeed, albeit Saint Andrews were presently enclosed about with companies of men, so that we could see no way to send a messenger to get relief and support to us, yet we would find this winged messenger of prayer ready to go up for us and to fly to heaven's gates, and rap and knock there;

and it would win in through the Mediator Jesus to the Lord of hosts and armies, of whom ye heard the day. And if we could use this messenger aright, he could soon send down help and supply for us.

Now, for this prayer, it is also joined with thanksgiving; and there is a necessity in three respects that thanksgiving be joiried with prayer. First, when we are praying to God, we must thank him for what favours we have received already from him; and there is none but they know that they are bound to thank him for these. Secondly, we must also thank him for favours presently received, for of necessity there must be a conjunction of these two; for that is certain, he who sets himself to pray in the Spirit, before he have done with prayer, he will find matter of thanksgiving to God for some favour at that time received. Ye may see the example of this to be clear in David, throughout many of his psalms; he begins them with many heavy and sad complaints, but ye will see again that he endeth many of them with joy, praises, and thanksgiving to God; and this was not for anything that he had formerly received from God, but for something received by him at that same meantime. And we should also thank him, at least promise thanksgiving to him, for the benefits that we are to receive. Lord, if we be not foolish, who will not promise to be thankful to the Lord for his favours, when we crave them of him? We have no other rhetoric to move the Lord to grant anything to us, but only to promise to him to be thankful for it, when we have gotten it. And so thanksgiving and prayer are joined together in all these three respects. And surely whoever they be who comes to pray to God, and thanketh him not for his bygane favours, it isa token that we are altogether unfit and unprepared for prayer, when we givenot thanks to God, neither for favours bestowed upon ourselves nor upon others. Secondly, when we pray to God, and it is not joined with thanksgiving for present favours, it is a token that our prayers are only but lip-labour. And when we pray to God, and does not promise to be thankful to him for afterwards, then it is a token that our prayers

are nothing else but hypocrisy; for if we could do otherwise, it is a token that we would not come to God for it. And, therefore, if so be that thou be praying to God for a good success, either to thy own particular adoes, or for the matter of thy salvation, or for success to this sacrament, or are praying for a blessing to this church and kingdom, let it ſtill be joined with thanksgiving. And ye of this city, ye have reason to do this, both to pray and to be thankful to God, to humble yourselves, and to pray to God to pardon you your sins in falling from his truth, and to praise him for that he has begun to make his light to shine among yow again, and be thankful to him that he has granted yow any sorrow of heart for your sins, and given you matter of joy, in returning the purity of his worship in any measure among yow. Evermore, when ye pray for anything to the Lord, resolve evermore this far at leaſt, if so be he give it, I will be thankful for it, especially if it be for a matter of grace, either for thyself or for the kirk.

2. Now, ye be remembered there were other two words I promised to speak of to yow. The extent of this duty of prayer, *in everything*. Before, ye heard he said, "be careful for nothing." Now, he says, "In everything let your requeſts be made known to God." The one of these is contrary to the other; the one speaks of *nothing*, the other of *everything*: and so ye see that the one is of als large ane extent as the other. Chriſt will have the smalleſt thing to be cared for by us, but only with this caveat, he will have us to know that it is he principally who cares for it to us; and he will have us to show our care by praying to him for it. If it be a great matter that thou ſtands in need of, then recommend the matter to God, and resolve that thou will wait upon him for the success thereof: I will only do my duty that the Lord requires of me to do, yea, I will not leave aff doing my duty till it be done, and resolve to do so in the smalleſt matters also. Luther had never wun to such a reformation as he wan to, if he had not laid that ground; and he uttered speeches to that same purpose. Some thought them to have been uttered rashly and unadvisedly, but he spake them in confidence and boldly; he said at one time, "The

Pope sall sooner be converted, and turn from his ways, than I sall quite this." And if it be in small matters that thou has ado (as I think the ſtrongeſt and the greateſt wit that is npon earth will find the smalleſt matter to trouble him mightily, if he care for the success thereof himself); and when thou art troubled about the success thereof, think that it is a direct calling upon thee to recommend the matter to him by prayer; then go to thy cabinet and recommend the matter to him there, or go to the house of God, and lay it out with the people of God there. Do thou thy duty in it, and recommend the success thereof to God; and thus thou sall find the peace of God possessing thy soul. O if we kent this, what a communion there is between God and the Chriſtian soul! They cry to him, "Abba, father, my father;" the bairn will not cry ofter to the father or mother, when it would have anything from them, or when anything aileth them, nor we should see a continual necessity laid upon us of elevation of our souls to God in prayer. But, especially, beloved, we would be exceeding earneſt with him in this great matter of the kirk of Chriſt in this land; we would be continually making our requeſts known to God concerning it. And, therefore, we are exhorted by the prophets to give the Lord reſt neither day nor night till he eſtablish Jerusalem and make it the praise of the earth again. And so, howsoever your prayers have been in time bygane, whether ye have been slack in them, or if ye have been fervent in them, yet now be fervent and conſtant in prayer day and night, and give the Lord no reſt till his Sion be eſtablished, and made the beauty of this land. And, Isaiah 51:17, "Awake, awake, O Jerusalem, which haſt drunk at the hand of the Lord the cup of his fury:" and then, after that, he goes on promising mercy to them, if they will call for it. And, Isaiah 63:16, they say, "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not; doubtless, O Lord, thou art our father:" so that, albeit all should forget us, yet we may have recourse to God and seek help from him. And, Jeremiah 14:7, the prophet says, "O Lord, though our iniquities teſtify againſt us, do thou it for thy name's

sake:" and so he goes sweetly in confessing their faults, and in praying to God. So that if we be acquainted with the Word of God, we may learn by it that we may have our recourse to him by prayer in everything; but especially in the matters of the kirk, we ought to be most earnest with him in prayer for that.

3. Now the end wherefore this should be done is, "That your requests may be made known to God." Qu. —Does not the Lord know what are our requests before we present them to him in prayer? A.—Yes, he knows them as well before as he knows them after, for this is the difference between these supplications that we put up to God, and these that we put up to men; for when we present a supplication for anything to men, we present it for that end, to make our request known to them, because they know it not before, or at least they know it not perfectly; and we do it to move them to grant our requests: but it is not so with God, for neither can we inform him any better concerning our estate than he is already, nor can we move him to grant us anything, whilk before he did not intend to give us. But the Scripture speaks so of God, because the Lord has ordained us to use this mean of supplicating and praying to him, even as if we were to inform him of our case, or to move him to grant anything to us; and we should be als careful and als solist (solicitous) in prayer, as if it were so. That whilk we have to learn from this is, that that promise and decree whilk God has given out that he will do us good, it should not hinder us to pray to him, but it should rather further us to it. Isaac had a promise of God, that in his seed all the nations of the earth should be blessed. Now, seeing that Isaac had this promise, he might be sure that he should have seed; and yet when Rebekah was barren, that same promise made him pray to God to perform his promise he had made, and grant him seed. David had a promise of God that his house should be established, and he kent that it should be so; and yet that same promise made him to pray to God that he would establish his house. And Elijah, he kent well enough that the time of the drouth was past; and therefore he prays to the Lord

that he would send down rain upon the earth. And Daniel, he kent also that the time of the captivity of the children of Israel in Babylon was worn out, when the 70 years were expired; and upon this he prays to the Lord to deliver them. Ay, the children of God knows this to be true by experience, that their prayers are as prognostications, telling them beforehand that such a thing sall be; as when there is appearance of ane good year to come, then the people of God are stirred up to pray for it; and this is a token to them that it is to come. And so when I see appearance of a good work, and this stirs me up to pray, this is it whilk moves the Lord to hold his hand still at the work. Obj. If the Lord have resolved to do anything, whether I pray to him or not he will work the work. A. It is true so he will, yet it becometh us, when we see the Lord working for us, to go out and meet him; and if he have ordained any good thing to be done to thee, readily (likely) he will stir thee up to cry to him for it. And so when either a whole kirk or a particular person are disposed to pray to God for a blessing, that is a foretelling of such a blessing to come upon them. And it is the surest token of a blessing to come upon the work of Reformation in hand into this land, if all the people of the land were stirred up to pray to God, as they have professed to be desirers of a Reformation.

III. Now, the last point in the text is, the benefit that is promised to them who does so; and it is "The peace of God." Whilk peace of God is so great a matter that it passes the mind, judgment, and understanding of all men to take it up. And where this peace is, it guardeth the heart and the mind from all invasions of enemies. And the way how we come unto this peace is "through Jesus Christ."

First, then, it is peace that is promised. Peace; yes, peace. Peace is a thing that is sweet and amiable. When there is a natural peace among all the humours in the body, and one of them strives not against another, then there is health in the body. And when there is domestic peace in a family, between master and servants, husband and wife, parents and children, it is a sweet thing;

when there is no disturbance at all among them, that family will thrive. And when there is civil peace in a kingdom, and it is not divided in itself, that is most comfortable; and it is the way for the uphold of a kingdom: but where there is division in a kingdom, it is the ready way to bring the destruction thereof. And peace in the kirk, it is als comfortable a thing again as any of these is; howbeit indeed this peace of the kirk, it is ofttimes mistaken, as it has been among us. For there were none who cried faster for the peace of our kirk than those who were the very disturbers of our peace, and was the cause of all our division in this kirk.[1] And what was the peace they cried for? Nothing else but a peaceable possession of their lordly dignities, and of their prelacies, and making themselves great in the world, to get a house established for themselves, and for their seed after them.[2] And so, for all in the kirk to go always in one way, and so to have peace in it, that is not the best of it: division is better to be in a kirk, nor for all to go on in a course of defection. It had been better there had been a division in the primitive kirk, than that all should have agreed peaceably together to the setting up of Antichrist, as they did, except it was only some very few persons, who kythed (showed) themselves against it. And it is not so ill that there should be a rent and division in a land, as that all of them should go posting to perdition together, and so bring the curse of God upon them and their posterity. Whilk curse would undoubtedly have come upon this land, if we had all of us peaceably received the Service-book and Book of Canons, and practised them through the land.

[1] The peace and good order of the Church were always in the mouth of the king and his counsellors as the plea or pretence for the introduction and maintenance of Episcopacy.

[2] "I could speak of other apostat ministers also, who for a long time were opposits to the Bishops' courses, yet in end, some through ambition, some through avarice, some through both, or being oppressed with poverty and debt, thinking by that mean to get relief to their estates and ruined houses, embraced bishoprics; such as Patrick Forbes, Laird of Corse," etc. —Row, p. 260.

Secondly, "The peace of God." Why is it called the peace of God? Because this peace, it is with God; and this peace of God is the moſt excellent thing that can be, for there be none who can trouble them, with whom the Lord is at peace: and if he be againſt any, so that he be not at peace with them, whether it be nation, or congregation, or particular person, how can they ſtand before him? 2. It is called the peace of God, because it is he who is the author of this peace; it is he who gives it to these who has it. We may say that we sall have peace, but except the Lord grant it unto us, we sall not get it; and therefore we may not truſt in man, nor in the arm of flesh, to get peace by them; but we muſt only truſt in God for it.

Thirdly, "It passes underſtanding." This peace it passes the underſtanding of all natural men. The natural man, he knows nothing at all of this peace; speak of this peace to him, and of faith who is the mother of this peace, and of joy who is the companion of it, they are ſtrange and uncow (uncouth) language to him. He cannot conceive of that, nor think of it what it means. Yea, this peace, it passes the underſtanding of the regenerate man and of the child of God, even after his new birth; he apprehends something of this peace, and it brings him to this to think what it is, but yet he cannot tell what it is, for all that. Even as a man when he is coming to the sea, and he will know by that whilk he sees that it is the sea, but he cannot see the whole sea from the one side or from the one end to the other; and in this it does resemble God himself, for it may be seen that he is great, glorious, wise, powerful, etc, but there is none can tell how much he has of every one of these. Even as it was [with?] the Queen of Sheba, when she came to see Solomon; when she had anes gotten a sight of him, it is said she had no more heart in her, her heart departed from her; she saw so great glory, so great wisdom, and all things that were in him so far beyond that whilk was reported to her of him, or whilk she thought to have seen. Even so, when the child of God gets any measure of this peace, he cannot imagine what he has gotten of it,it is so far beyond his expectation: there is none

who understands what this peace of God is, no these who has it; and so they cannot express it, but they know well enough when they have this peace. Even as it is in the health of the body, speir (ask) at any man what it is, he cannot tell you what it is, or how great a benefit it is: but he knows well enough when he wants it, and he knows best then what is the worth of it: even so is it with the peace of God in the soul.

And then where this peace of God is, "It guardeth the heart and the mind." It guardeth that part of a man, whilk does understand everything, and it does also guard that part of a man, whilk does affect and desire everything. There are a number of ills that are continually assaulting us; but whoever are possessed with this peace of God, it puts away all these enemies, and makes us to overcome them. And all this is attained unto "through Jesus Christ." And there is also a peace whilk cometh through the assurance of the remission of our sins; and this we get also through Jesus Christ. And there is a peace also when all the powers of our soul agree together to serve God; and this we have also through Jesus Christ. And therefore we must first of all be partakers of Christ, and then we sall assuredly be partakers of this peace.

And I would have you thinking that there is somewhat of this peace to be had even here in this life; and therefore seek after it, and be never content with yourselves, neither be at rest whill (until) ye get it, and that in some good measure. And albeit ye find not this peace begun this day into your souls, yet seek still after it through Christ, and ye sall find it to come in, and to take possession into your souls. Ye heard, the day (today), of the shining of God's face: so there is a lifting up of God's countenance upon his own children, and ye should labour to understand what is the meaning of these things. If ye have eyes to see, ye will know when the sun shines, and when it shines not, and ye will see a difference between the one time and the other: even so there is a difference between the estate of the soul, when the face of God shines upon it, and the estate thereof when the face of God shines not upon it. And Psalm 25:14,it is said, "The

secret of the Lord is revealed to them that fear him;" so the Lord revealeth secret things to his own, whilk the world knows not; and it is only through Christ that he reveals to them the secret of their election, or any other secret. And Psalm 34:8, David says, "Taste and see how gracious the Lord is:" there, ye see, the children of God get a taste of his goodness throucrh Christ. And in the Canticles the spouse says to Christ, "Let him kiss me with the kisses of his mouth;" and in another place, "Let him embrace me with his right arm," etc. Think ye that these, and such other things, are spoken of, and are not to be found? No, but all of them are sensible to the Christian soul; and they are not problems, but realities. But, whatever thou findeth of these, see that it be through the testimony of God's Spirit, bearing witness to thy spirit, and that it cometh through Christ: and then thou sall get that hidden manna; it sall always spring up to thee, like a wholesome well to refresh thee, and not as a rotten pool to poison thee: thou sall get that white stone with that new name written in it, whilk none knows but these who has it.

And therefore, since that this is the very thing that our Lord is, holding out unto us in this sacrament, and is offering Christ unto us, through whom we have them all, let us go unto it now to get all these. Especially let us go to it, that we may get this peace of conscience, whilk passes understanding, that so our hearts and minds may be guarded thereby, through Jesus Christ, To whom, etc.

Conclusion after the Communion

We have to regret, beloved, that when our hearts should be present, and should be lifted up, to the praise and honour of God, and to the comfort of our own souls, that then we should find them to be blind, senseless, and unbelieving, in the receiving of spiritual things: when we look unto them, ofttimes we find them astray aff these things; and when they are present, we cannot get them lifted up as they ought to be. And yet nevertheless of all this, we must not leave aff the work, because we find it to be

so; ay, if we have but ane honeſt purpose, let us be going on in doing as we can. I will not go now to anticipate the doctrine of Thanksgiving which is to be declared to you after noon.[1] Only a word of that whilk lies next unto my text, whilk I was handling to you.

When the Apoſtle has taught thir people to be careful for nothing, but in everything by prayer, with thanksgiving, to make their requeiſts known to God, and telleth them that upon that they ſall have the peace of God to poſſeſs their hearts and minds; yet he has some more to say after that, and he says, *"furthermore."*[2] And this may teach us this far, let the Chriſtian have said what he will, yet there is aye more to say; for it is never enough said, that is not enough learned. And what says the apoſtle then: "Whatsoever things are true, whatsoever things are honeſt, whatsoever things are juſt, whatsoever things are pure, whatsoever things are lovely," etc, "think on these things: and those things which ye have both learned, and received, and heard, do." So that, if ye will ask what is the duty that is now required of you, I answer that it is required of you fo do all, whatsoever is the will of God. And all these things be rendered to us in two sorts: Firſt, as appertaining to God, that is, in truth in our speeches, and to be juſt in our actions. Secondly, we muſt also ſtrive to carry ourselves honeſtly, in love, and in good reſpect, among men. And this was the Apoſtle's own practice, for he says, Acts 24:16, "In this I am exercised always to keep a good conscience toward God, and toward men." And, indeed, this is the beſt exercise that ever man gave himself to: and this was the Apoſtle's exercise; it was his ſtudy. Never any of your clergymen[3] ſtudied any point they were to teach better, either in Philosophy or Divinity, than he did this point, how to honour God, and how to keep a good conscience toward men.

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[1] Mr David Forret preached "the Sermone of thanksgeving."

[2] *Furthermore*, Το λοιπὸν

[3] The name *clergyman* is always applied by Henderson, with significant emphasis, to the adherents of Episcopacy.

Beloved, it were a good thing for you that ye would ſtudy to walk with God, and to have this ſentence always written into your hearts, "All my ways are before thee, O Lord;" and to learn to watch always over your ways, and be always and often trying yourſelves. For when we watch all our beſt, some enemies will enter; and the beſt heart that is, and these that watches moſt circumſpectly, they will find that many enemies enters in upon them, and that they are greatly defiled; and therefore we muſt set to to purge and cleanſe ourſelves often. If we could set ourſelves to watch, to try, and to purge always, it were good for us; and one of these we ought to be always exercised in. And if we were exercised in this, then whenever death ſhould come and arreiſt us, or Chriſt ſhould call us to judgment, we would make them welcome, as being prepared for them; and there is no way to be ſo, but for us to endeavour to walk as in the ſight of God.

And, beloved, I muſt exhort you that ye take heed to yourſelves what ye do, and that there be no defection, or falling away, among you from what ye have done. For, then, what will others who behold you say but this, When Sainct Andrews, where the clergy of the kingdom is, goes on into ſuch a course, why may not we follow it? And, therefore, as ye have been a bad example to others in former times, in drawing back from the truth, ſtrive now if ve can be foremoſt in bringing them to the profeſſion of the truth again; and be, as it is written, Jeremiah 50:8, like the hegoats going before the flocks, to draw others on to it, and not to be hinderers of them. And withal, there is one particular that I would have you to take heed unto, and that is, that ye deal not wickedly againſt the Covenant of God; that when ye have anes entered in a covenant with God, that ye depart not from it again. The prophet Daniel, he chooſes this ſame very word.[1]

There has been great business about our Covenant, and we cannot get men ſatisfied concerning it. Firſt of all, they would had it deſtroyed, and no subscribed copies thereof to be

[1]Daniel 11:32, "And such as *do wickedly againſt the Covenant* shall he corrupt by flatteries," etc

keeped.[1] Then when they could not get that done, they would had some special clauses put out of it.[2] Then when that could not prevail, they would had us making a declaration close againſt the meaning thereof.[3] And then, laſt of all, the enemies brought in another Covenant among us, as their laſt and deepeſt policy, to see whom they can draw away thereby from it.[4] And therefore, however others deal with this Covenant of God, I would exhort you to take heed that ye deal not wickedly with it, It is a pitiful thing, albeit there were no other difference but this, that when we have given our oath and set our subscription to particulars, that then we sall take ourselves to generals again. This were a rueing that we had condemned the Service-book and the Book of Canons, as smelling of Popery. And therefore, albeit that ye should be tempted to the subscribing of this new Covenant by the commandment of authority, see that ye do it not, but ſtand by your Covenant that ye have already subscribed and sworn, and[5] ...

[1] See the Author's "Reasons againſt the rendering of our sworn Covenent and subscribed Confession of faith," which, says Baillie, i, p. 34, put the Commissioner from all hope of obtaining any such proposition.

[2] i.e. The clauses for mutual defence, which were the main ground of offence and alarm to the King and his government.

[3] "The Commissioner also would have them agree to a declaration of this clause of his forming; but this all did refuse," Baillie i. 87.

[4] The "King's Covenant," or Covenant of 1580.

[5] A page or two are here wanting, being the laſt of the St. Andrews Sermons, which seem at one time, as ſtated in the Preface, to have formed a separate Collection.

At Leuchars

The Sabbath before the Communion, April 8

Preface

At this point begin the Discourses preached at Leuchars, in Henderson's own Church, and to his own flock. The first is a Sermon on Hebrews 11:28, one of a series on the same chapter, which follow in this volume. It was preached on April 8, 1638, the Sabbath before the Communion. To this Communion a special interest attaches, as being the first that was observed in Henderson's congregation since the renewing of the Covenant. In the services connected with it, it is but natural to expect that pretty frequent allusion should be made to that important event, and this we find to be the case, not merely on the day of the Communion itself, but on this, the Sabbath which preceded it. In the Preface which follows, we find these words,—"We have lately renewed the Confession of our Faith, and that in a solemn manner; before the eyes of many witnesses we have entered in a Covenant with God;" and in the Sermon which succeeds it, we find the preacher saying, "We have in a very special manner shortly been renewing our Covenant with God, and now," he adds, "we are to receive and put to the seal to the Covenant." The Sermon is preceded by two Prefaces and two Prayers, and is followed by a third Prayer considerably longer than either of the two first. This was the forenoon's work. The afternoon's work consisted of a Sermon on Hebrews 11:29, the verse following that preached on in the forenoon, preceded by a Preface and a Prayer, and followed by another Prayer. This was the whole

> work, forenoon and afternoon, of what commonly we call "the preparation Sabbath." Next follow the services ot the Communion Sabbath itself, and after these, those of the Sabbath after the Communion; the whole forming a collection the interest and value of which can hardly be over-estimated.

In this especially is our case deplorable and lamentable, and indeed worthy to be lamented, that God has not given unto us understanding minds and stirred up hearts clearly to perceive what our case and constitution is. Certaiunly, if the Lord vouchsafe not upon us, at this time especially, understanding minds and hearts, we were never in such a deplorable case as we sall be now. We have lately renewed the Confession of our faith, and that in a solemn manner; before the eyes of many witnesses we have entered in a Covenant with God. And surely if now we take not heed unto ourselves, and labour not to understand what it is to renew our Covenant with God, and endeavour not by all means possible to observe that, in every point whilk we have sworn to; but if we do again bring upon ourselves the guiltiness of the breach of this Covenant, and so of open and fearful perjury before the world, then did we never all our time dishonour God so far, nor did we ever bring upon ourselves so fearful a destruction.

We would remember of the words whilk Moses speaks to the people, Numbers 30:2, "If a man vow a vow unto the Lord, or swear ane oath to bind his soul with a band, he sall not break his word, he sall do according to all that proceedeth out of his mouth." We have all of us vowed a vow unto the Lord, and we have bound ourselves by ane oath, to adhere to the purity and sincerity of Religion, and to live a life answerable to our profession, in all godliness, soberness, and righteousness. And we have bound ourselves by a band [bond] to stand for the defence and preservation of true Religion, according to our vocation. And, beloved, I may say many obligations enforces many duties; and

many obligations being broken will not miss to bring on many judgments upon the breakers, and manifold wrath.

And therefore, our great care now should be not to violate our oath, but to keep it, and to the end that we may keep it the better, to lay that before our eyes whilk we have bound ourselves to. And in the hour of tentation, when we are assaulted with sin, and it is environing us, then let us remember that we are in covenant with God, and have bound ourselves to him, and beseech him for this end, that he would beſtow his Spirit upon us, according to his promise to bring all things to our remembrance. If so be that we prease (earneſtly endeavour) only to do this, in the sincerity and uprightness of our hearts, albeit it be but in great weakness, and we find manifold infirmities, yet to him that has sall be given, and grace sall be beſtowed upon him here, whilk sall bring him to glory hereafter; and he, beginning anes to work as he is able, he sall do his part for him, and sall perform to him all the promises whilk he has made to his awin people. And therefore, so many of us as knows thir things, in any weak measure, let us fall down before the Lord our God, and acknowledge our unability to keep our Covenant that we have made with him, and beseech him to beſtow grace and ſtrength upon us to walk according to our new obligation, to his honour and glory, to the good example of others, and to the weal of our awin souls.

Prayer

> "Among that man's [Henderson's] other good parts that was one, a faculty of grave, good, and zealous prayer according to the matter in hand." Baillie i. 128.

It is our fault and our infirmity, we confess in thy sight, O Lord our God, that we consider not thy ways and thy working; and

therefore it is that we think not seriously upon that duty and obligation whilk we owe to thee, the Lord.

Thy ways, O Lord, many of them has been and ſtill are unſearchable, for who is there that has known the mind of the Lord, or who hath been his counſeller—no created wiſdom is able to fathom this depth of thy working, for it is a boundleſs and bottomleſs deep. But, Lord, thou has some gomgs and ways in the world, and especially in thy awin house, among thy awin children, which may be traced and gone into by us, which whoſoever sees sall see thee, the Lord, to be wonderful in goodness, mercy, patience, yea, Ia juſtice, wrath, etc., even in wrath againſt thy wicked enemies, and in mercy to thy awin people. Lord, it has pleased thee to come near unto us, and that very near, and we wonder at it, and we cannot wonder enough, what it is that has moved thee to do so, except it be to magnify the greatness of thy mercy, in shewing of thyself merciful to such a miserable and sinful nation as we are. For where the greateſt darkness is, there light is beſt kythed (shewn), and so the wonder is the greater that thou does good to such a unworthy people as we are; and we will take it so from thee, O Lord, to the end that thy mercy may be the more highly magnified and extolled. And therefore, whatsoever is done to us, it is to be ascribed to thy free grace and favour in Chriſt; for if thou had dealt with us in wrath, we had been consumed long or now: And if we had been consumed, either by thy awin immediate hand, or by some judgment, as famine, peſt, or sword, as a messenger sent from thee, we behoved all of us to have subscribed that the Lord was moſt juſt and righteous in so doing, and confess that we had deserved it all at his hands, for despising of that rich offer of Chriſt, whilk has been made to us in the gospel, even the richeſt offer whilk was ever yet made to any people under heaven; and so the contemning of it deserves the greateſt judgments. And therefore, from the very inward of our hearts we bless and praise thee, the Lord, for this thy goodness that thou has manifeſted to us; and yet, for all that, we may be yet snared, if so be that we take not heed to ourselves what we do,

for thou has said thou wilt not hold him guiltless that takes thy name in vain. And if so be that we add this taking of thy name in vain, in our covenanting and swearing to thee, to our former sins, certainly we sall then be holden the guiltieſt of all people under heaven, and mickle guiltier than we were before; because if we break now, we will be breakers of a very solemn covenant. And therefore, O Lord, give us grace to consider what our duty is now, and to repent and mourn to thee for sin; that so it may be a guard to us, both from all fear of our enemies, and also to hold thy wrath aff us. And because it is faith that assures us of thy mercy, and faith is not in every soul; only those has it, on whom thou beſtows it; Lord, we beseech thee to banish this Atheism out of our hearts, and extirpate and pluck up by the roots this infidelity that is so faſt planted into us, and plant that holy plant of faith into us; that so we may know that Chriſt and his righteousness belongs to us; and through him our prayers may ascend to thee, and thy blessings may descend upon us.

And because we have tied ourselves of late to thee, yet in no more than thy word requireth of us, to beautify our profession by a more religious and holy life and conversation, in doing every duty we owe both to God and man, Lord, forgive us that we have not considered of this part of our Covenant with thee; for who is there who has laid their sins to heart more this week than before, or said, What have I done? or who is there who has taken any new purposes of amendment? We may well say in general, we repent for sin; but what particular sins have we mourned for? We may say in general that we sall amend our ways; but what sin have we forsaken more than we did before, or what duties have we begun to do? Lord, it was thou who firſt made us to enter in covenant with thee, and thou muſt also put thy fear in our hearts, and cause us to love thee with the whole heart; and it is thou who muſt both make us willing and able to keep it. And as we have gone far on in our profession, so sanctify thou our hearts to serve thee according to it; and give us grace that hereafter our whole life may be spent and beſtowed not for ourselves, nor for

the world, but for thy honour and glory, for the good of others, and for the comfort of our awin souls. And for this end, Lord, pour out upon us the Spirit of prayer and supplications, both when we are about to pray to thee in private, in public, in our families, or in public in- the congregation with thy people; that so we, praying to thee as it becomes us, thou may turn away thy judgments from us, and show us thy mercy and loving-kindness: that as it pleased thee to enter in a covenant with us, and to make us to enter in a covenant with thee, when we were sliding back from thee and were almoſt gonme, so thou may be pleased also to turn away thy judgments from us, and to turn them upon a people who knows not thee. Lord, we apprehend this far, that if so be thou had had a purpose to deſtroy us, thou Would have suffered us ſtill to go on in our blackſliding, and so made us a hissing, a reproach, and a mocking-ſtock to all the world about us; but because thou has been pleased to deal thus graciously with us, we take it for a beginning of great mercy, and we look that it sall be so. And no doubt but sall be, if we will endeavour to go on in the obedience of thy commandments, and to walk in thy ways; and so thou will at laſt bring us to that reſt, purchased to us by the merits of thy Son, To whom, etc.

Preface

Unprofitable and fruitless are our assemblies when the Lord deserts us, and leaves us to ourselves, and to fight with our awin ill hearts, when we are about so great and so good a work as this,—to honour the name of the Lord our God, and to help forward, in some degree and measure, the eſtate of our awin souls.

But if so be that the Lord be pleased to descend, and to enter into our hearts by his Spirit, through Jesus Chriſt, then we will be able to do a great and a glorious work. And therefore, great need had we to be earneſt with the Lord, that he would assiſt us at thir times, and timeously to do it, that so our days be not spent before this work of our salvation be begun. And

therefore, let us now, from the sense and feeling of our wants and need, and from confidence in his goodness and mercy, humble ourselves before the Lord our God, and beg his spirit, and entreat him to be present with us at this time.

Prayer

> We were next settling [in the Westminster Assembly] on the manner of the prayer, If it were geod to have two prayers, *as we use*, before sermon, or but one, as they use.—Baillie ii. 123.

Lord, this natural sense of ours does not see thee, for thou art God invisible; nor can our natural reason conceive of thee as we ought, for thou art boundless; nor can our wisdom do anything in thy service, for it is but foolishness and enmity to thee. And therefore we had great need of somewhat above nature when we are about thy service, even that grace of faith whilk thou bestows upon thy awin children, whereby they may know thee in the mirror of the Gospel. Lord, we confess that this is our need, but we are not able to supply our awin need. We are empty and full of need, and necessity is ours and belongs to us; but the praise of all-sufficiency belongs only to thee, for thou art God almighty, all-sufficient, infinite in wisdom, goodness, etc, and boundless everyway,[1] and thou gives plentifully to those who has renewed their covenant with thee. And this made the children of men to come to thee, and to trust under the shadow of thy wings; and thou makes those who covenants with thee, and knows in any measure what they are doing, to knowmore. Lord, out of these rich treasures of thy all-sufficiency and goodness, out of whilk thou has already bestowed mickle upon thy people, and there

[1] The similarity of this language to that of the answer to the question in the Shorter Catechism, "What is God?" would seem to imply that Henderson had more to do with the framing of that answer than is generally supposed to be the case, The answer is sometimes ascribed to another.

is not a whit less behind, we beseech thee also to beſtow upon us according to our need; that so we may be rich, and yet thou nothing poorer; for through Jesus Chriſt we seek it. And if we know not what our need is, we beseech thee to give us the sense of it, and keep us from that, that we think not ourselves to be in a good case when we perceive not our awin need, but let us ſtill be touched with the sense of want. Lord, if we be touched with the sense of want, and seek from thee, then we are sure that we sall find, even als sure as if we had found it already; for never was there any yet who sought to thee that was disappointed. And therefore, discover our eſtate to us, whatever it be, though it were never so miserable; for if our miserable eſtate be not discovered to us, we cannot labour to win out of it. If so be that we be yet in the ſtate of nature, let us see that, that so we may desire to be translated into grace, and may be transplanted in Jesus Chriſt. And because there be many who knows neither what thou, the Lord, art doing, nor what they themselves are doing, we beseech thee, O Lord, so many as belongs to the election of grace illuminate their eyes and minds, and give them light from thee from above, to know thee and thy excellencies, and to know themselves and their own vileness. Lord, give us remorse for our sins. It is ſtrange that we cannot submit to thee, the Lord; and it is ſtrange that we are so oft called to it, and yet we cannot set our minds upon things permanent, and not fancy ſtill upon things perishing. It is ſtrange that we sall condemn them for fools, who seek after spiritual things, and we sall admire and advance them for wisdom, who goes after the ways of the world, and secks after that. Lord, we miſtake very far anent the eſtate and condition of things; our judgments, they are perverted, and our affections are drawn away. And therefore, thou, Lord, who has power over our hearts, and takes the sceptre of thy word and commands them as it pleases thee, we beseech thee, O Lord, to see what is wrong in us, and make everything that ıs in us subject to thee, and command thou heart, speech, words, and actions, that so none of them may any ways be dishonour to thee, and we may not now

sin against thee, but may enter in at the way of life. Lord, to this end let thy word be spoken and accompanied by thy awin Spirit, that so we may know that it is not the word of man, but the word of the living God; that so it may bring out fruits in us, and may change our hearts within, and then renew our lives without, that so our life may be honour to thee, exemplary to others, and comfortable to ourselves, through Jesus Christ, In whose, etc.

Hebrews 11:28

Great and wonderful has been the power and praise of faith in all believers ever since the beginning; but especially it has been great in this cloud of witnesses made up by the apostle here in this cap. In the whilk number, Moses, that faithful servant of God, he is counted as ane, for "by faith, when he was come to years, he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect to the recompense of reward." And that could not be done but by faith, for faith was the eye whereby he looked upon the recompense of reward; it was by faith afterwards that he was careless of the wrath of the king of Egypt; and it was faith that made him to see him, who to natural sense was invisible, and faith made him to look only to him who was invisible. And so his faith prevailing above his sense, his invisible sight above his visible, he feared not him who was visible to sense; but feared him only who was invisible to sense, and visible to the eye of faith.

Now, in the words that I have read to you, it was by faith also that he did this, that when he perceived a great destruction coming upon the Egyptians, who had for a very long time resisted the power of God, it was by faith that he was assured that God's people should be safe from this sudden destruction. And therefore, at the commandment and direction of God, he ordained the Passover to be celebrate, and the blood of the

paschal lamb to be kepped[1] in a basin, and ordained every family of the Israelites to take a brush of hyssop, and to dip it in the blood, and with that sprinkle the posts and lintels of their doors without, that so when the destroyer comes, God's devouring angel, and is ordained to kill every first-born in ilk house of Egypt, through the whole land, yet every family of the Israelites sall be safe. And they sall be so safe that, while there is a great crying and shouting among all the Egyptians, yet there sall not be heard among the Israelites so mickle as the bark of a dog, and ye know that the least stirring that can be will waken a dog; yet it was not heard among them.

And so faith did this. The history of this is set down at large Exodus 12: and it is applied here to Moses as a work of faith.

That we may take it up as the apostle speaks of it here, we must take notice of thir four several points in the words: 1. The great and terrible destruction that was now execute against the Egyptians, who had proven so many times rebellious before; all their first-born were slain. 2. There is the safety and preservation of God's people when this great destruction was on them. 3. The means whilk were used for their safety, whilk was the keeping of the Passover, and the sprinkling of the lintels and posts of the doors with the blood thereof. 4. The way how it came to pass, that these means, whilk seemed in themselves to be so weak and insufficient for such ends as they were appointed for, how then was it that they could serve to be a guard to the Israelites in such a great destruction? By faith, for God had told Moses that they should be safe; Moses told the people of the Lord's promise, and they believed it, and so they were safe. The first will let us see the destruction of God's enemies and his people's; the second will let us see the preservation of God's people in the midst of that destruction; the third will let us see the means that should be used for their preservation; and the fourth will let us see what it

[1] Caught when falling

is that is requisite and necessar for us to have in our hearts, to make these means effectual.

I. For the destruction of the enemies of God and his people, when ye think upon it, think upon the destruction, and the destroyer. And when ye think upon the destruction, think upon thir two; first, that it was great and sore; secondly, that it was just and rlghteous whilk are both necessar to be considered, because, if we think only that it was great and sore, then we may think that it was not just and righteous; but it was both.

1. It was great and sore in this, because it was sudden; and ye know the suddenness of a destruction makes it to be so mickle the sorer. They were forewarned, indeed, that destruction, and sore destruction, was to come upon them, but yet they feared it not: it was told them that the vengeance of God that was to come upon them was greater than any that was yet come, but they believed it not. And the reason why they did not fear was because they had no faith; and because they had not faith, nor feared not, therefore they did not expect it. This was it that made the destruction of the old world greater than otherwise it would have been, because they were in security when it came, eating and drinking, marrying and giving in marriage, till that very day that Noah entered into the ark. Noah had been preaching to them 120 years, and telling them that this was to come upon them, but they believed him not; and therefore they feared not that this was to come upon them: but Noah, having faith, believed it was to come, and at God's commandment builded the Ark, and was safe there, And the destruction of Sodom and Gomorrah, it came unexpected; for that same morning the sun shined on them, yet shortly there came down a foul shower of fire and brimstone. And it is said of the man in the gospel, "Thou fool, this night thy soul sall be taken from thee;" that is, even when thou looked least for it, then it sall be done. And the last day, it is said that it sall come as travail upon a woman with child, whilk will be very unexpected; for if a woman have ease or be light any time, it will

be a little before her pains come upon her. And so this makes their destruction sore, that it was not looked for.

2. The time when it was makes it to be great also. For it was in the night, and that in the darkest time of the night, even at midnight; and the being of it in the night, and the darkest time of the night, it makes the judgment so much sorer. And therefore it is said, Genesis 14, when Abraham went out against those four kings, to recover his brother's son Lot, he came upon them in the night. And God sends his angel into the host of Sennacherib in the night, to slay so many of them when there was none to behold it. And that fearful judgment that came upon Belshazzar, when he was carousing, came upon him in the night. And ye know it is said of our Lord and Saviour, (and not without cause), that he sall come at the last day, as a thief in the night. Surely, beloved, whatever be the circumstance of time that the Lord chooses to bring destruction upon us, he can make it to seem heavy and sore by that.

3. The third thing that makes it great and sore was, because it was common and universal. First, it was common; for there was no sort of people excepted, great nor small, Exodus 12:29; there was none escaped, from them that sitteth upon the throne, and so the king he was partaker of it also, to him that sitteth behind the mill,Exodus 11:5, whilk was the meanest office, to call (drive) about the mill. Ay, the very beasts were partakers of this destruction also. Secondly, it was also universal, for a judgment may be common, and not be universal; but it was in every family of the Egyptians, so that it was universal. Surely, beloved, common and universal judgments be sore and comfortless judgments.

4. The judgment was also great, because it was the first-born in every house that was slain. This, indeed, made the judgment to be great, for many times parents think the judgments that comes upon their children greater than if they came upon themselves; and specially they think it to be great, if it be upon their first-born. And if they had only but one child, that one behoved to be destroyed, then what hope could they have of the continuing

of their posterity and their house after them? This, indeed, made the judgment to be great.

5. To show the greatness of this destruction, it is told, Exodus 12:30, that there was a great cry among them, even such a cry as was never heard in that or any other country; ilk house of all the Egyptians crying sorrow—never one safe. And the king himself is forced to cry out; he sees his son dead, therefore he is forced to cry out that his eldest son is dead: and he sees none to do it, for Moses was not there to strike him dead with his rod. And the very beasts of the Egyptians were forced to cry also.

6. And, moreover, ye know that it is a kind of miserable comfort to have a mate in misery; and this made the destruction to be the more manifest and sore, that not one of the Israelites are touched, but are all safe. And their safety is in such a manner, that the text cannot satisfy itself in expression; it says, "there was not so much as a dog heard to stir among them," albeit the least motion that can be made will waken a dog; yet it was not so here.

7. And whilk also made the judgment to be greater, that all the people in the land of Egypt entreated Moses and Aaron, and the people of Israel with them, to go their way: and so now they are forced to entreat them to do that whilk before they would not grant them, and the Israelites would have counted it a benefit, if they had done it; but now they think it a favour if they will go their way, and hires them to it.

In all thir respects, the destruction that was at this time is described to be great. And so let us learn here, that when the Lord pleases, he can bring sore and sudden destruction upon his enemies and his people's; and at such a time as will make it to seem greatest: he can also make it common and universal, none to escape it; and to come upon that whilk they affect most: he can make a hideous cry to be raised among them: and can then, (whilk will make their judgment to seem greater,) preserve his own children. And he will force the enemies to obtrude upon his children, [that] whilk before they would not grant unto them; and beseech them to accept of it, and count it a favour and a

benefit if they will do so: whereas before they would not grant that to them upon no terms, and God"s people would have counted that a favour, if they had then granted it to them.[1] And so the Lord, he has fearful and sore judgments for his enemies.

Now, we must understand that God has two sorts of enemies. 1. Professed enemies, such as Egypt was at this time. When Moses and Aaron spake of the Lord to them, Pharaoh says, "Who is the Lord, that I should fear him?" is there any Lord above me, to command me? And so he was a professed enemy to God. And Moab, also, and the Amalekites, and the Midianites; and those whom God's people rancountered with in the deserts of Arabia. And Babel afterward is a professed enemy to God; and so is the Turk now, he is a professed enemy, for to him the very name of a Christian is abomination, Beloved, there is none but they will acknowledge that God has sore and great destruction for these: but God has another sort of enemies, who profess themselves to be the people of God, and yet, having a different form of religion, persecute them who are the true people of God. Such are Papists, and these who are Popishly affected, who, under the name of the true religion, persecute those who are of the true religion; and, under the name of the Catholic Kirk, persecute these who are the true Catholic kirk. As it is, Revelation 17:6, the whore of Babel will never cease till she be drucken with the blood of the saincts and of the martyrs. And, indeed, that whore never ceases, but either by hostility, or by raising up of princes, or deceiving of people's souls, to be drucken with the blood of God's children. And, secondly, there is another sort of enemies; and these are they who are within the bosom of the kirk, and profess to be of the same religion, but have never found the power of it in their hearts to make them believe, nor in their lives, to walk according to it. And thir are worldly wisemen who are seeking themselves, epicures, belly-gods seeking their ease,

[1] At the time this was uttered, it was known that the court would grant the Covenanters all their original demands, and it soon appeared that they would obtain everything short of the abolition of the episcopal office.

and vain, proud men seeking honour in the world:[1] all thir are enemies to God. And so, when we are speaking of the enemies of God, we must not only count them to be enemies who are open enemies, but even those also who profess to be God's people, and yet persecute these who are so; and these who are crafty men, seeking only themselves in the world, who will be saying that they are establishing religion in a land, and yet in the meantime they are seeking only to have themselves established, and their posterity, with the ruin of religion.[2] And when God begins to plague, he will even plague such enemies as these with heavy and sore judgments. There is a familiar comparison of the judgments of such. Isaiah 30:13-14 he says, "It sall be as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at ane instant. And he sall break it as the breaking of the potter's veshel that is broken in pieces; he sall not spare: so that there sall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit." That is, he sall anes break them so small as he sall not need to break them any more. There sall come terrible, sudden, and sore destruction upon all the enemies of God's people. Surely, I may say, if we have the true fear of God in our hearts, and if so be that we be his people, as we have professed ourselves to be, and are in covenant with him, this needs not to be a terrible thing to us to hear, that God will deal thus with his enemies, but it may be comfortable to us. For this is one of the styles that he takes to himself, Exodus 34:6-6:7, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that *will by no means clear the guilty*." That is, the Lord, he will be avenged upon his enemies, and in so doing, he shows mercy to his people. And, therefore, when we see the enemies of God's people flourishing fast in the world, and are like a green bay tree,

[1] A vivid but true description of not a few of those who were prelatically inclined.

[2] *Vide supra*, p. 82, note.

and has access to kings, when these who are the true servants of God has no access to them, let us not be discouraged for all that, for they are only climbing high, to the end that, when their fall comes, it may be the greater and more tragical.

Secondly. As the destruction was great, so it was also just. It was just. 1. Because God had sent Moses and Aaron to Pharaoh and the Egyptians, and they told them their message they had from the Lord, but they obeyed it not. And they had also before this wrought nine sundry miracles among them, and aye they seemed to repent in the time but when they were eased, presently they returned to their old bias, and were as insolent and wicked as ever they were.[1] Was it not just then that God should plague them with a heavier and sorer destruction than any they had found before? And is it not just with God, when nothing will move people to turn from their ill course, neither their conscience of wrong, nor shame and disgrace before the world, and yet for all that there is never a word of repentance among them, but at the least intermission they are als wicked as ever they were, is it not just that God should prepare, yea even inflict, heavier judgments and plagues for these? They will think, what can he do more nor he has done already? Ay, he can do a thousand times more, as it is Leviticus 26:18 and that offer nor anes or twice; he can plague seven times more, and seven times more, yea, many seven times more, and make them aye to be heavier and heavier. 2. It was just even in these things wherein there might seem to be a little injustice; for the parents are spared who had committed the sin, and the little ones are destroyed who actually had done no harm. Now, this might seem to smell a little of injustice, that the little ones should be killed, who were not accessory to the transgression, and the parents spared, who

[1] The allusion here is unmistakable. Henderson, even thus early, clearly saw through the policy and designs of the Court, and perceived that all their concessions were intended only to divide and cajole, and that, being dictated solely by the necessity of affairs, they would be recalled on the first opportunity. Burnet's Memoirs of the House of Hamilton have told the world whether he judged right or not.

had committed it. But ye may not think, now, the parents were spared in mercy, but they were spared in wrath; for the children, now, they are tane away secretly in the night and in houses, but the parents, they must be brought to open scaffold, and there they must be cut off. They must pursue the children of Israel to the Red Sea, and they must be drowned there. Certainly, we may see that a wicked man may have hopeful children, and the Lord may take them away, and spare himself; and this may seem to be unjust—to spare the nocent, and correct the innocent: but his sparing of them is not in mercy, for he may have a heavier destruction abiding them. And that their first-born were killed, although they were never so young, there is no injustice here, for there is none can deny but the parents' fault may be punished in the children, for the children are as members of the same body, and links of that same chain. As when the natural body fails, all the rest will fail also; or when the hand steals, the back will suffer scourging for it; when the stomach is sick, the head will find the pain of it; and so the Lord, he does wrong to none in punishing of some in other persons; as they will be forced to acknowledge when the judgment is come. Finally, their judgment was just in this, that the first-born of their children were taken, because it was a kind of retribution or retaliation of that whilk they had done; for in these things wherein a man sins most, it is just that in these things they be punished. For they had used cruelty against the young anes in Israel, and therefore it is just that their children be taken away now at this time. Surely, beloved, the Lord many times is so sensibly to be seen here in punishing of some for their sins, that the greatest atheist will be forced to say, "There is a God who judges the world," as Adonibezek says, Judges 1, "As I have done, so God hath requited me." And so, when ye see the like of this upon any, acknowledge thdt it is the just judgment of God, in requiting them according as they have done. Were it not just with God that some were forced to flee from their places, who has put honest men out of their places? and were it not just that they were forced to flee out of the country, who has

banished these out of the country, who were indeed the faithful servants of God?[1] But it is a strange thing to perceive how blindfolded people are, that when God is doing the like of this, yet they do not perceive it to be so. The Israelites saw the finger of God in this, but for the Egyptians, they saw it not, nor in the former plagues they saw it not, but only a little: and what they saw, because they did not see it still, therefore it tended to their destruction and just condemnation; and so it was not seen for their safety. So ye see that their destruction was first, great and sore; secondly, just and righteous.

Next, there is the destroyer. Certainly, it was the Lord in his justice who was the principal destroyer of them, for as the Lord in his mercy is a saver and preserver of the godly, who put their trust under the shadow of his wings, so he is a destroyer of the wicked. It is true, indeed, there is none can tell how gracious and merciful the Lord is, but yet for all that, we may not say that he is gracious and merciful to his enemies, but only to them that fear him; for it is ane honour to him to destroy his enemies, as well as it is ane honour to shew mercy to his children. But here there is ane instrument in the destroyer. It is true, there is no expression of ane angel, or if there was ane or moe, but only it is called a destroyer; but it seems to have been ane angel. Only let us learn this, that whatsoever be the instrument or mean, that the Lord has appointed to work destruction for his enemies, yet when the Lord has exhorted us to salvation, and to turn to him and receive salvation from him, and thou has not obeyed that, then the Lord takes his place upon him, and sits down in the throne

[1] "By these means the bishops were cast into a sudden consternation and fit of despair. According to Bishop Guthrie, the Archbishop of St Andrews, being in Edinburgh when the Covenant was first subscribed there, said, 'Now all that we have been doing these thirty years past is thrown down at once; and, fearing violence, he fled to London, where he died next year.' . . . Such other of the bishops as knew themselves to be most ungracious to the people, thought fit to take the same route in a short time thereafter; and the few who remained behind were advised to hold themselves quiet, and live retired."—Stevenson's History of the Church of Scotland, page 212.

of his justice; then thou may assure thyself that he sall not want anew (enough) to employ for thy destruction. When the Lord is minded to make a threshing-floor of a people, he will not want flails anew to thresh them. It is true, indeed, there is no necessity of any instruments at all, or he needs but one, for in the plagues that came on them before, there is but one instrument at anes, fly, frog, etc, but the Lord, he can employ mightier; he can send ane angel into the host of the Assyrians, and slay such a number in ane night. And let us also learn here, that people will think themselves so secure, how can ane enemy come upon them, for we are at peace with all about? yet the Lord he can make some of them to rise up against thee, or raise up some from among thyself, or he may make thee to be destroyed some other way, that thou sall not know who has done it. For howsoever the Jews' fable is, that the Egyptians had horrible dreams whilk troubled them, and made them to cry out, but there is no mention made of any such thing in the text, before the shouting came, and there is nothing mentioned to be the cause of it but the destroyer. Surely if the Lord has appointed destruction for any, he can get destroyers anew to execute it, he can raise ane foreign enemy against thee, or if he do not that, he can send ane pestilence or famine, or he can send a destruction by the sword, and not be from foreign enemies, but even from these of thy awin bowels; and therefore think not that thou sall be safe, if the Lord has appointed destruction for thee, for he sall send it, and that, such as all sall be forced to wonder at, Lamentations 4:12 The kings of the earth could not believe that such a destruction should come upon Jerusalem; that Jerusalem that was so strongly builded, and was the very centre and navel of the world, that it should be made a prey to the enemies: who could think upon that? And the Palatinate also, whilk was so brave a country, who would have thought that it should have been made a prey to the enemy? and yet it is so now. So ye see the Lord, he can find out means anew, either for the destruction of his enemies, or yet for the afflicting of his awin children.

II. Now for the second point in the text, whilk is the preservation of the people of Israel at this time, the text says not only, They were not destroyed, but they were not touched, that is, als great and sore as the destruction was upon the Egyptians als great also was the preservation of God's people; for the Lord, he has a double guard to save his awin. 1. The guard of his providence, whilk compasses them about as a wall of fire, so that no ill comes near them. 2. There is ane inward guard of a good conscience; so says the Apostle. It may be, indeed, that the Lord will suffer the enemies to break through the first guard of his providence upon his awin, yet, if they be his awin children, they are so guarded within, that there is no terrour of all their enemies. And surely it becomes us, and it is profitable for us, to mark the difference between the godly and the wicked in their calamities, and not to say, Wherefore serves all our praying, and all the religious and holy duties that we have done, seeing that the enemy is broken in upon us, or he will do it, as well as upon others who has not done so? Surely, if the Lord think it meetest, he can save thee from all thy enemies, and give thee peace outwardly, or if he do not so, he can give thee inward peace in thy conscience within. And if thy life sall be taken from thee, it sall be a convoying [conveying] of thee so mickle sooner to that rest whilk thou longed for before. Noah, he had this double guard, for he had a calm and a quiet conscience within, having walked with God all his days, and preached to that people, and in the end the ark is prepared for him, and he goes in it. And so, when all the rest are howling and weeping, he is sitting close in his cabinet, quiet and safe there; and he had a quiet and calm conscience; and so as the waters rose, he still ascended both in body and mind nearer to God. Lord, but there be a great difference between the godly and the wicked in the day of the Lord's wrath! Lot also, while he was in Sodom, he vexed his righteous soul with the abominations thereof, while all the rest were merry and jovial: yet when the destruction came upon them, the Lord had a care of him and preserved him. Then he had a calm and a peaceable conscience within, and he was led

out safe to the mountain, and saw the wicked destroyed. And, Ezekiel 9:2, there are six men there sent out, every man with a slaughter weapon in his hand, to destroy all through the land, but there was one with a writer's inkhorn by his side, sent out to mark all these who did sigh and mourn for the abominations of the time; and the destroyers were commanded not to' come near to these who had the mark upon them. And, as it is Revelation 14:1 the hundreth forty and four thousand, who had not received the mark of the beast, they were safe. And so we may see, when the destruction comes upon the wicked in the world, none of God's children sall be destroyed by it; no, they sall not be touched therewith.

III. The third point in the text is, The means whilk were used for their deliverance and safety. He ordained the passover to be keeped; that is, he ordained a lamb to be slain, and the blood of it kepped and sprinkled upon the lintels and posts of the doors. It comes many times to pass, and the Lord does it wisely, that the name of the thing signified is ascribed to the sign: he ordained a lamb to be killed and eaten, and he calls that the Passover, or, as the word has it, a louping over all the Israelites' houses. This is ane ordinar thing, to give the name of the sign to the thing signified, as "Christ our passover is sacrificed for us;"[1] "This is the cup of the new testament in my blood, shed for the remission of the sins of many."[2] And the reason of this is. 1. Because of the similitude and representation whilk the sign has with the thing signified. Howsoever, indeed, that whilk is natural of it does not make it a sacrament, yet the Lord he has chosen such things as does that to the body, which the thing signified does to the soul. 2. Because it is grounded upon the words of the institution to do so: the Lord he has chosen such a thing for the sign, and therefore it is ascribed to the thing signified. 3. It is so, also, from the use that we have of them. This is all that we should look to in the signs of any sacrament, and no further.

[1] 1 Corinthians 5:7

[2] Matthew 26:28

Men may call them sacramentaries,[1] who has not a intention of bodily presence, but for these who has it, it is idolatry for them to say so. And, therefore, as we would wish to be partakers of the thing signified in the sacraments, beware to give any more to the sign than that whilk is right.

Again, we see here, he appointed the Passover to be the mean, that is, he ordained a lamb to be killed, and the blood thereof to be sprinkled upon the posts and lintels of the doors. Now what needed a lamb? Because of the representation therewith of Jesus Christ. John Baptist says, "Behold the Lamb of God, which taketh away the sins of the world;"[2] so Jesus Christ is represented by this lamb. And John 19:36, "A bone of him sall not be broken;" this was that the scripture might be fulfilled, for so was the passover; there was none of the bones thereof broken. And again, "Christ our Passover is sacrificed for us," 1 Corinthians 5:7 So that is the matter why it was ordained, for it was not the sprinkling of every blood upon the door of the Israelites that could save them, but only of a lamb, and that of the Passover. So it is not everything, nor is it every blood that is able to save us from our sins, but only the blood, of Jesus Christ, whilk cleanses from all sin. Albeit we should slay all the enemies of God, if in the meantime we be Athiests ourselves, that is not able to expiate sin; and albeit thou should offer thy first-born for the sin of thy soul, yet that will do no good; or albeit thou should offer up thyself in

[1] *Sacramentaries*. The name Sacramentarian was first given in the sixteenth century to the party among the Reformers who separated from Luther on the doctrine of the Eucharist. Luther held what is called the doctrine of consubstantiation, i.e., the real presence of the body and blood of Christ *along with* the bread and wine. The same name, or as it here stands, Sacramentaries, was given in disparagement by the Laudean divines to those who held the reformed doctrines in regard to the real presence. David Mitchell, one of the ministers of Edinburgh, and a man of strong Prelatic leanings, in a letter to Leslie, Bishop of Raphoe, of date Mar. 19, 1638, speaking of the changes in the Communion Service in the Scots Liturgy, says, "Great need there was for them, *propter sacramentarios*."— Baillie ii Appendix.

[2] John 1:29

sacrifice. It is only the blood of Christ that must cleanse us from all our sins, and therefore we must study to know Christ well.

Now, I will not insist here, but only a word or two, how they did eat this passover. *First*, they did eat it with bitter and sour herbs: So thou needs not think that Christ will be any ways savoury to thee, if thou have not a sense of the bitterness of sin. *Secondly*, They did eat it with unleavened bread; and so when we come to the sacrament, we must cast away the old leaven of nature, malice, and envy, and put on the new leaven of Jesus Christ, *Thirdly*, They did eat it with their loins girded about, ready for their journey. So when we partake of the sacrament now, we must be in readiness to follow the calling of God; whatever it be that the Lord bids us do, let us be prepared for that.

Now, for the sprinkling of the blood upon their doors, it was done thus, as I told you: they took a bunch of hyssop, and dipped it in the basin where the blood of the lamb was, and sprinkled it upon the lintels and posts of the doors. This seemed to be but a very weak mean for their preservation; it might be thought, what good could this do? or whom could this hold out? a little blood upon a door ! And when the Egyptians saw it, might they not laugh at the goked (stupid) Israelites who did so? and no question but if they had seen it they would have smiled; yet, nevertheless, they did it because it was the commandment of God: and so, indeed, it was wisdom in them, and proved also to be wisdom in end, and not to be a matter of mocking, but of preservation. So when we come together to do anything that God bids us do, we will get anew to laugh at us, as many of the Israelites did at the posts whilk Hezekiah sent to them, to come and keep the Passover. So when ye begin to take pains in the service and worship of God, and these things whilk he has commanded you, then the world will not miss to laugh at you; but be ye aye domg, and in end it sall be turned in a matter of mourning to them, and of rejoicing to you. Albeit the means be weak-like of themselves, use them, and thou sall find a blessing. We have ane example of this in Naaman the Syrian, when he was

lepper (leprous), he comes to the prophet Elisha, to be cleansed by him. The prophet bids him go and wash himself in Jordan, and he sall be clean; he laughs at this, and says, What, is there not als good water at home as in Jordan? and thought he would not do that. Yet his servant bids him go and assay it, and he went and washed himself there, and so was made clean. So if we will use the means that God has appointed, in obedience to his commandment, and in faith, we need not to doubt, though they seem to be never so weak and unlikely for that end, yet the Lord will make them effectual; for the less power, or appearance of power, there be in the means, the more is the power of God kythed. And if so be that we could pass by the instrument that does anything, and look only to God as the doer of it, we would then meet with a vive (lively) and evident demonstration of the power of God; but there is evermore something that intercepts our thoughts by the way, and that ofttimes stops the Lord from working.

When the Israelites were stinged by the serpents in the wilderness, what was it that the Lord ordained to be their cure? He ordains them to set up a brazen serpent upon the end of a pole or staff, and only look to that, and they sall be whole. This might seem to be ridiculous to the natural man, and yet the Lord made it to be effectual. We laugh at these things whilk we see not natural reason for, but the Lord he does not so, for ofttimes he works by these means. Therefore use the means whilk God has appointed to be used for such ends, though they seem never so weak, for if they be done in faith and in obedience to the commandment of God, thou sall find a blessing upon them.

This blood was sprinkled on the doors; so it was not enough that the lamb's blood was shed, but it behoved also to be sprinkled upon their doors. So it is not enough for us to say that Christ's blood was shed for sinners, but we must have our souls sprinkled with it; that is, when we believe in Christ, and labour for a sure persuasion in our souls that his blood was shed for us, and for our sins, in particular, so as thou can say I know Christ's

blood was shed in particular for me. Therefore count reverently of Christ, believe in him, despise not the blood of Christ. And mark also, that the blood was not sprinkled round about the doors, for there was none of it upon the thresholds. And that was because he would have us to be saved by the blood of Christ, but he would not have it to be despised by us, nor to count it ane unholy thing. But we must exalt it highly, and have it in the special cabinet of our souls: let faith dwell and rest there.

Qu. But how was it that this could save them, being so weak and so unlikely to do it? *Ans.* By faith. Certainly, beloved, we but deceive ourselves if we think to receive any comfort or benefit by the sacraments, unless we have faith. There was faith required of these who did participate of the sacraments under the old Testament, but more is there faith required of these who participate of the sacraments under the new Testament: and therefore, come not here to this sacrament, to profane it, unless ye have believing souls. And, certainly, there was never a time wherein there was greater need of faith than now: no, there was never such a necessar time in our days. *Qu.* Wherefore is it so necessar? *Ans.* 1. Because we have in a very special manner shortly been renewing our Covenant with God, and now we are to receive and put to the seal to the covenant, and therefore great need had we to come in faith, for now God is binding himself to us to be our God, and we are binding ourselves to him to be his people; and this is the seal of that covenant. In baptism, indeed, we did make a covenant to be the servants and children of God, and to renounce all things contrair to his will, and to walk in his commandments, but now it is done by us more solemnly. And therefore, since we have renewed our covenant, and are to put to the seal to it, let us prepare ourselves for that, and labour diligently to have faith. 2. Surely, beloved, it is very necessary for us to examine at this time if we have faith, because we cannot tell how near destruction is to this land;[1] and so when the destroyer

[1] Another of those places in which Henderson seems to have anticipated a calamitous issue to the present commotions,—an issue which was in some

comes, as we would wish that there were a difference between us and the reſt of the world, let us prepare ourselves at this time, that so we may say, I have been many times at the Communion, but I never found such profit as I have found now. Try what faith is, that so ye may know whether ye have it or not. Firſt, faith, where it is, is also joined with knowledge, for if thou know not God, how is it possible that thou can believe in him? And ane ignorant faith, I may say, is no faith. Secondly, faith is also ane assenting to the truth that is revealed to thee. When any speaks to thee of Chriſt, or of the Holy Ghoſt, or of the myſteries of salvation, then thou perceives some further knowledge and truſt in thee than there was before, while thou was in nature; so, when thou underſtands and believes, then thou may say undoubtedly that thou has true faith. For there may be many who underſtands, but yet for all that believes not. Thirdly, that is true faith, whilk expels fear from thee; for many will say, I underſtand many things in the word of God that belongs to salvation, I know the whole word of God to be true, but yet I have terrours in my mind. It's true indeed, thou may believe and have terrours also, yet when thou believes and sees Chriſt able to satisfy for thy sins, then thou may come to him, and lippen to him so as nothing sall be able to separate thee from him. And when all this 13, yet reſt not there, but labour to have a persuasion of the pardon and remission of thy sins, albeit, indeed, I grant it be enough for thee to know Chriſt, and to believe in him, and caſt thy care and burden upon him. Then thou may say, 1 should be persuaded, and therefore I will labour for persuasion also. And, therefore, labour to be certified, and to have it immediately communicate to you by the Holy Spirit, that so, in a full assurance of faith, ye may be certified of the Lord's favour towards you. Could we anes come to this, to say that we have faith thus, then might we come to the Communion, and be assured to be bettered by it. And yet when we have done this, it is not enough for us to lie

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measure realized next year in the shape of war waged by the king againſt the Covenanters.

in security all the reſt of our time, but we muſt set to and work; and therefore let us make ourselves for this. Some there be who thinks that they have faith, but thinks they cannot get time, for other things, to prepare themselves, and so, when they come to their action, it is but dead and comfortless, because the heart has not been wakened and ſtirred up. And, therefore, labour to have faith, and use the means whilk God has appointed, and so get peace in your souls for a guard within, and God's providence for a guard without, and thus the deſtroyer, when he comes, sall not touch you, but the Lamb, the Son of God, sall save you by his blood sprinkled upon you. To whom, etc.

Prayer

Lord, thou art juſt and righteous in all thy ways, and holy in all thy works; and when the wicked have treasured up wrath again (againſt) the day of wrath, thou has also laid up a treasure of judgments to punish them with. And albeit the judgments be long in coming, yet, when they come, the slowness of them is recompensed with their weight, and they are very sore, for thy wrath is not as man's wrath; his is soon come, and then it is soon gone. Yet, this is the comfort of thy people, that even when thou deſtroys thy enemies, then thou art good to them, in guarding them about with thy providence, as with a fiery wall, and in giving them peace within; and albeit they cannot tell particularly how it is done, yet they know that it is only thou who is the doer of it. Lord, we beseech thee, therefore, to guard us so also. We cannot tell how soon thy judgments may come upon us who are in this land; now, for Jesus' sake, when the deſtroyer comes, draw thou thy sword againſt thy enemies and the wicked in the world, and save thy awin people, and let them know that verily there is a deliverance and outgait for the righteous in all their diſtresses. And, therefore, give us grace in time to be better acquaint with Chriſt, that so we may know him, and know the virtue of his blood, and that it is he who rules his kirk, and does all things in his wise providence for holding his people together, and that he

sall make everything that comes to be comfortable to his awin children. And we beseech thee, O Lord, because everything that we do is but unprofitable without faith, and when we have any measure of faith, then we find sense to be very ſtrong, and many exorbitant corruptions, Lord, therefore make it sensible to us that there is some other thing in us than nature, even this grace of God whilk he beſtows upon his awin children. Lord, give unto us repentance for our ignorance, for, alas! we are very ignorant; we know not the gospel, nor Chriſt that is revealed in the gospel, as it becomes us. And because we are full of doubtings, and ready to fall away from thee, therefore give us faith to believe thy word, and to believe in Chriſt, and to put our whole truſt in him: and let us know also to whom it is that we lippen ourselves. And, Lord, we beseech thee, in thy awin time, to give us the persuasion and assurance of the remission of our sins, and a teſtimony in our own souls of our adoption here, and that we shall hereafter be co-heirs with Jesus Chriſt in glory. When prosperity is with us, then we think the world to be the beſt of it, but when we are in trouble any way, then we say that it is good and necessar for us to be seeking to heaven; therefore, we beseech thee to snib (check) such thoughts as these in us, and give us grace to be content with thy dealing, for thou can put us to a light trial. And, therefore, dispose of us according to thy wisdom and mercy, and give us grace to draw in to thee in time, while thou art calling upon us? and albeit we see nothing in ourselves wherein we can glory, yet give us grace to draw near to thee, and to glory in thee. Lord, be merciful to all thy awin people in all the parts of the world. Thou has some of thy awin among the moſt wicked in the world: we beseech thee to haſten their calling. Lord, oppose thyself againſt the kingdom of Antichriſt and all the suppoſts (supporters) thereof: and we beseech thee to be merciful to thy kirk that is born down by afflictions; help her out of them, and bear down Antichriſt. Thou has begun to consume him; Lord, spend him quite, that so he may be seen no more. Be merciful, O Lord, we beseech thee, to thy kirk within this land. We have entered

ourselves in a covenant with thee, and who knows the excellency of that, to have thee to be their God? and who is there who can ponder sufficiently the weight of that, to bind themselves to serve thee, the Lord? And, therefore, we beseech thee to give us grace to think upon it, that so we bring not on heavier wrath upon ourselves now, than we could have done before; for these who have still gone on into a course of defection, their judgments sall not be so heavy as ours, if so be that we endeavour not to keep our covenant that we have made, and to do as we have said. We beseech thee, O Lord, to find out the way for peace and comfort to thy awin people, and for establishing of thy worship among us. Lord, thou has the hearts of all men in thy hand, even the hearts of great men and princes; and therefore we beseech thee to settle our King's Majesty his heart to a peaceable course,[1] that so he may not be ane enemy to these who are in friendship with thee, but only to thy enemies, and that he may not be a terrour to these who stand for thy truth, but to these who stand for idolatry. Lord, remove ill counsellors far from him and all Balaams, who would learn him a way how to get thy people destroyed; and furnish him with good counsel and counsellors, and give him grace to follow their counsel, who would instruct him in the right way. And give him grace to count it his glory to stand for the truth of Christ, and let him not be ashamed to count and esteem Christ to be a King above him.[2] Bless his Queen; make her to hate all superstition and idolatry,[3] and to know thy truth and to love it. Bless their children, especially the young prince, that so, when he shall be advanced to the throne of the kingdom he may be a steadable (profitable) instrument

[1] The opposite of which was most feared at this time.

[2] The very thing he was in danger of forgetting at this moment, and the forgetting of which lay at the root of the present troubles.

[3] There is here an implied allusion to the religion of the Queen, who was a bigoted adherent of the Church of Rome. The same occurs more than once again.

for setting up thy glory, and holding down all errours.[1] Bless the Nobility in the land, specially those of them who has given up their names to thee, and hazarded all for thee, and has gone far on. This land, indeed, has gone far on, even from profession to confession, whilk is the next part to martyrdom; therefore give us grace to ſtand to it, and what we have yet of the gospel, let us be labouring to give teſtimony to it, in living in faith, truth, holiness, etc. Lord, thou who has our hearts into thy hand, help us forward, for we cannot continue nor go on into a good course; and therefore, we beseech thee to create clean hearts, and renew right spirits within us.

And any who has a good and ane honeſt mind to thy truth, and has access to kings, Lord, we beseech thee to aſſiſt them when they have a purpose to speak anything for thee. And thou who put it in the heart of good Nehemiah, when he was speaking to a king, to lift up a secret ejaculation to thee, give them grace to do so also; and then the king was moved to grant his requeiſt; let it be so with them also; that so they may find comfort i this, to ſtand to serve both God and the king. Lord, be merciful to all the assemblies of thy people in this land. Many of them has found thy presence thir days by-gane: if so be that thou had had a mind to deſtroy us, there had been no such work as this, and therefore, we truſt that thou will dwell ſtill with us. It may be,indeed, that we sall have a foul ſtormy hour yet, but we hope that we sall have a fair sunny day after it. And, therefore, we beseech thee, O Lord,

[1] "We were next settling [in the Weſtminſter Assembly] on the manner of prayer... It in that firſt prayer it were meet to take in the *King*, Church, and Sick, as they doe, or *leave them to the laſt prayer, as we*." Baillie ii. 123. From this it appears that hitherto in Scotland it had been the practice, as it is Henderson's practice in this volume, to reserve prayer for the King, etc., till after the Sermon. The Assembly seems to have altered this arrangement, as, in the Directory for Public Worship, prayer for the King is set down among the topics of "Public Prayer *before* the Sermon." By referring to the directions there given in regard to that point, the reader will be ſtruck with the similarity of method, matter and, to some extent, also, of language, there prescribed, and those of Henderson's prayers for the King and other members of the royal family, which occur in this volume.

to deal mercifully with us, and dwell thou ſtill among us, and let us hear thee speaking to us; and when we speak to thee, be thou found of us; that so thy people may seek to thee, and thou may be found of them; that so they may rejoice in thee. Lord, pity us in this poor congregation: for there is none in the land who has greater need to fear thy judgments than we have, for we have gone far on, and knows not what we have been doing. Lord, if it would please thee to make this to be ane occasion to us, to set our hearts aff all other triffles only upon the knowledge of thee! Lord, we beseech thee to send in thy light and thy Spirit into our hearts, to touch them; that so, while the day of our visitation laſts, we may know the things that belongs to our peace. Lord, we beseech thee to pity and deliver the poor anes among us, who are lying under any diſtress or affliction, and furnish them with patience to bear it, so long as thou pleases to hold it on; that they may acknowledge it to be the only beſt whilk thou does. And Lord, prepare every one of us for our awin visitations; either to be removed out of this life, or for any change that thou sall be pleased to bring upon us, while we are in it: for in that whilk we think to be moſt heritable and permanent here, there is nothing but a continual change in all; for if it change not from us, of necessity we muſt change from it. There is nothing that is unchangeable but only thou, O Lord, and thy love to thy awin, in Jesus Chriſt. And therefore, give us grace to seek after that; and then, when we sall be separate from our triffling portions in the world, we sall not be fruſtrate, but sall be fully satisfied with that rich portion purchased to us in Jesus Chriſt. To whom, etc.

Preface

Certainly, beloved, it will prove so in end, and it will prove so many times by the way, that blessed is that man whose God is the Lord, and who has that assurance wrought into their souls. And therefore, since there is no blessedness but that, and we say all of us that we would be at blessedness, it is our part to be drawing nearer to God, and to be making use of the means we have,

whereby we may know him, while we have the opportunity. If we will be considering of this, the Lord will continue the means with us, and he will also supply what is deficient, for to him that has sall be given. But if we use not that whilk we have, and be seeking more of the outward means, it is but like the dealing of the hypocrite Jews, who cried, "The temple of the Lord, the temple of the Lord!" and yet, in the meantime, did not labour with their hearts to draw near to God. Surely the Lord will not take it in good part that we be crying for a reformation in the kirk, if in the meantime we be not crying also, and labouring earnestly, for a reformation into our awin hearts: if there be any abomination and hypocrisy in the sight of God, this is it. They, I am sure, are more acceptable to God, who lives in security and corruption, and yet sometimes are getting some drops of grace, than these who has the means of God's worship and of their awin salvation in purity, and does not make use of them. And, therefore, let us acknowledge this to be our guiltiness, for what can we do more to have religion and the means of God's worship keeped in purity among us? yet what better is the greater part of you, in your life and conversation, than ye were at the beginning? This is nothing else but only to seek to have the means, but not to make use of them: this is not to draw near to God, and to know how great a favour it is to have God for your Lord. This, indeed, is your guiltiness, all of you; and it is the greatest guiltiness that can be, for it is the contemning and despising of the gospel. And what sall we do to get this mended? For there is a remedy for the breach of the law, to run to Christ in the gospel; but when we have lightlied (slighted) the gospel, where sall we run then for expiation? Is this enough, think we, to serve God at our hours, upon our days, and as we please, according as our carnal and fleshly minds says to us, and not according to the rule whilk God has set down? This, indeed, is not the way of God's children; but if ye would serve God aright, ye must deny yourselves, and whatever he directs you to do, follow that. Thus sall there be

honour to God, good example to others, and comfort to your awin souls.

Prayer

There is nothing more natural for us, O Lord, than disobedience againſt thee, and not to do as thou haſt bidden us; while in the meantime our wisdom, it is directly opposition againſt thee; and we love the world, and the love of the world is enmity againſt thee also; and we love our ease and our pleasures; and so we are always enemies to the cross of Chriſt. Lord, we have not as yet attained to this, to get our necks subdued to Chriſt's yoke; and this rebellion ſticks faſt into our souls, that we make not thy will to be a law to us, but our awin will; and makes our will, in a manner, to be a law to thee: for we prescribe forms of Religion to ourselves, and upon performing these, we promise peace to ourselves. Lord, it is over mickle that we fail, so oft as we do, of ignorance and weakness, but that we should go againſt the light of our awin minds, and so wrong our awin consciences, this is a fearful, yea, and almoſt a desperate case. And, therefore, O mighty God, while thou calls upon us, (for while thou calls it is not in vain,) while thou lights thy candle and has any loſt money to seek, while thou sends out the good Shepherd to bring home the wandering sheep on his shoulders, now, for Jesus Chriſt's sake, look where we are hiding ourselves; sweep the house, and find us out, and gather us into thy treasures. And where we are wandering on the mountains of sin, following the silliness of our awin hearts, and exposing ourselves to be preys to Satan and all our enemies, Lord, take us on the shoulders of thy mercy, and bring us home again to thy sheepfold. And we entreat thee, O Lord, because there are some hours of darkness, and some of light and comfort, let us ſtill find comfort in thee. Lord, give us grace, while thou art dealing thus with thy people in this land, to bring them home to thee, and making them vow to leave all, and to follow thee, that we be not out of this covenant: for if we do not so, then, when thou sends deliverance to them, it will be

nothing else but destruction to us. Lord, there is no remedy for us, in our hardest cases, but only to flee in under the shadow of thy wings. For this end, Lord, win in upon our hearts, and be thou our God, and establish us to be thy people: and, Lord, let us know thy loving-kindness towards us, that so that may knit our hearts to thee, whilk are so framet (strange) always to thee. Write thy law in our hearts; incline our hearts to do thy will, and not to covetousness. Lord, if thou would give us another nature, than the nature of the old Adam, then we would have other inclinations than we have; and till we have this new nature, we may well study to do things that are good, but it goes not kindlily to work; for grace is weak, but the old man is very strong. Therefore, we beseech thee, O Lord, to take the hammer into thy awin hand, and beat down thir hard hearts of ours; and take the sword into thy awin hand, and slay thir living corruptions that are in us. And, Lord, from above dress that heavenly plant of faith, and all other plants that are necessar for us to have in our souls; and give us grace, when we look in to our awin hearts, to see some heavenly buds of faith, love, patience, etc., sown there; and where there be any buds of this kind, water them by thy Spirit, and warm them by thy consolations; and hold down the weeds, and snib them, that so the good plants may grow and thrive. Lord, we have not thriven well in worldly things this while by-gane, but has been plagued in them, because we have not laboured to find grace prospering in our souls; and if so be that we kent this aright, we would count it rather done in mercy than in wrath; for it is better for us to meet with affliction in natural things, than to prosper in them, while in the meantime we prosper not in grace. And, therefore, Lord, give us grace to know wherefore it is that we have been thus afflicted, that so we may make the right use of it, and that we may know that these are not blessed who has corn, wine, and oil, but these are only blessed who has the Lord for their God. And, therefore, give us large hearts that cannot be satisfied with anything here, and give us holy hearts, that so we may get sin mortified in them, and give us also resolute hearts to

go on into thy ways againſt all difficulties. And give us patience to bear whatsoever thou sall be pleased to inflict upon us, that thus, being furnished by thy grace and Spirit, we may go on into thy ways. What thou thinks meet to be spoken to us at this time, accompany it by thy Spirit, and let us be helped forward in our course by it. Sometimes thou will be pleased to lend thy awin a far lift forward into the way, and sometimes thou will help them but one ſtep; anything that it pleases thee to do, do it; but we beseech thee to let us aye find that we are going forward; that so, albeit we find many oppositions, we may ſtill be going on into thy ways till we come to the end of them, through Jesus Chriſt. In whose, etc.

Hebrews 11:29

There have been many egregious and notable proofs of the grace of God in his children observed in this chapter;[1] but, for the moſt part, all of them have been brave and heroic spirits. For such were these patriarchs, and such a man was Moses, of whose faith there be many documents and proofs marked. And, therefore, the greater these spirits were, the less is our comfort, for we think the commendation was deservedly given to such great anes as these, but that it is impossible for us to follow them or to equal them. What is that to us that Abraham did so, or that such a valiant champion as Jacob did so, or Moses, that he cared not for the king, but forsook Egypt and joined himself to God's people, since that we have not such spirits as these had, but only base, silly spirits? Beloved, hear ane example, not of Moses, (yet we will not say that he is to be excluded out of it,) but of the whole body of the people; for this is not marked as a fruit of his faith only, but as a fruit of all their faiths. "By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned." That is, the whole people of Israel by faith

[1] It would appear from this, that the earlier inſtances of faith recorded in this chapter had been made the subject of a succession of discourses before this.

went through the sea; they had als mickle faith as to believe the promise of God; and when Moses ſtrack the sea with his rod, and set in his foot into it, they followed, and they believing found it to be as dry land. The Jews says it was as a green meadow, but Exodus says it was as a pedmented floor; for the Lord raised as a wind coming from the deserts of Arabia, and it blew on the sea and made a trench and passage for them, the one part above them ſtanding in a heap, as a wall, and the other going from them:[1] and so they went through safe. And then Pharaoh and his army comes, these who had not been deſtroyed in Egypt when the firſt-born was deſtroyed, thinking for to follow them, and having more mind of the pursuit of the Israelites than the danger they were in, and thought it would be but counted pusillanimity in them not to pursue them wherever they went, and that they might be bold to follow them; yet their presumption deceived them, and they were catched as in a hose-net,[2] and the waters closed upon them when they were all in. And their bodies was not carried down with the ſtrength of the ſtream of the water, whilk had ſtood so long; but they were carried to that side where the Israelites were: and so that whilk Moses said to the people, "These men whom ye now see ye sall see them no more;" and, indeed, they never saw them to offer them any wrong. And the Lord in that was good unto them, for he not only gave them a sight of their dead enemies, but he furnished them with artailzie (weapons,) such as they had need of; for many of them when they came out of Egypt had no kind of artailzie, yet now the Lord furnished them all.

[1] There is a slight miſtake here. It was when the Israelites went through the Jordan, that the waters ſtood up as an heap on the one side, and were "cut off" on the other. When they went through the Red Sea, "the waters were a wall unto them on their right hand, and on their left," (Exodus 14:22) This is a mere slip of the tongue, which any, even the moſt accurate speaker, may at any time make. The accuracy observable in these sermons is aſtonishing, considering the haſte with which they muſt have been prepared, and the diſtracſtions to which the preacher's mind was at this time subjecſted.

[2] A small net like a ſtocking; used metaphorically of an inextricable difficulty.

That we may take up the purpose the better, let us consider of these parts in it. 1. Who they were whose faith is commended here, The people of Israel. 2. What was the effect or fruit of their faith; "they passed through the Red sea;" they passed not over the sea, for that might have been done without faith, but they passed through the sea. 3. There is the evidence or magnifying of the work, whilk is the manner how they passed through: "As on dry land." The second evidence of the greatness of it is by setting against it the perdition of the Egyptians: "While the Egyptians assaying to pass through were drowned."

I. The persons whose faith is marked here. There is no question they were God's people; and no question there were two sorts of them, some good and some bad. Some of them were believers; but others of them had a profession, but had no faith; for the Apostle, 1 Corinthians 10:5, says that at this time God was not well pleased with some of 'them. For it was impossible that this could be done without faith; so there were some who had faith, and some not; some believers and some unbelievers among them. Take notice here that when we speak of unbelievers we speak not only of Turks and pagans, but also of professors; for infidelity nests itself in the bosom of professors. Thou may seem to thyself to be ane of God's people, and yet in the meantime carry about with thee ane ill heart of unbelief, to depart from the living God: and, indeed, it sall be easier for Sodom and Gomorrah, or for Tyrus and Sidon at the great day, than for such as these. It is strange that their faith is commended here, for, in truth, it would seem rather that they were not worthy of any commendation at all; for when Moses led them not on the direct way from Rameses to the wilderness, but another way, and they see that he has led them in such a way, where there were high mountains on every side of them, the Red sea before them, and ane army pursuing them behind, then they begin to murmur against Moses, and says, What is this he is minded to do with us now ¢ has he brought us here to destroy us? For they saw no possibility (as they thought) how to escape, and they knew not

what was revealed to Moses; for that was reserved from them that they might think the miracle to be the greater, and that they might see the great power of God in the work. And so they murmur first; yet afterward when Moses says to them, "Fear not; these men whom ye now see, ye sall see them no more;" that is, for as glorious a company as ye think them to be, be ye not feared for them; only have faith and believe, and "be still, and see the salvation of the Lord:" and so he strikes the sea with his rod, and he sets his foot first in; and they follow. As for that whilk is spoken of Judah without any warrant, we think it not to be so that it was the tribe of Judah set in their foot first, and therefore the kingdom belonged to them. No question but as Moses' faith was greatest, so he went first on; and he was not of the tribe of Judah. And when he went thus first on, with his strong faith, as their captain, they with their weak faith, whilk before was hid under the ashes of corruption and infidelity, whilk now they have uttered, then, when that is away, their faith kythes (shews itself) next, and their courage grows; and they go on and follow Moses. And although, in the story in Exodus, there appears nothing to be in them worthy of commendation, but mickle for the contrair, yet here their faults are passed by, and the work is ascribed to faith: even as Rahab the harlot hereafter, all her faults are passed by, and her faith is spoken of only. And the apostle says, "Ye have heard of the patience of Job," and yet there kythed mickle impatience in him: and yet there his patience is only commended of, but his impatience not spoken of. Let us learn here that as God, upon the one side, where there is any small [crumbs] of graces in any, he gathers up these, and passes by all their corruptions; so let us know also that the faith of God's people, it is mixed with unbelief, our hope with distrust, our love of God with fear of men, etc.: there is nothing that is perfyte in us, nor will be perfect, so long as we are here. For we must pass from one contrair to another by midses [mediums], and not at the first: for at the first we are altogether [carnal], and then at last, when we are in glory, we are altogether spiritual; so that must be piece and

piece done, even as the night goes away, and the day comes not fair sunshine at the first, but a mixture of night and day together; and as water when it is first put on the fire will not grow fire hot, but first lukewarm, and so comes to piece and piece; even so is it with the grace of God: and therefore we should learn to make a distinction. It is good for us to know our awin souls, and to learn to put a difference between the case, and the constitution of the heart of man. Thy case may be sometimes so as thou feels no faith at all; even after thy regeneration thou may be so that thou will perceive nothing but doubting. At another time, again, the heart will be so lift up, (and yet not in presumption neither), that for that time there will be no doubting in his heart; and he wonders at himself that he doubted, and thinks assuredly that he will not doubt again.

This is the *case* of the heart of man, but not the *constitution*; for under different cases there is but only one constitution. For when there seems to be nothing but doubting, yet there is faith under that; and when there seems to be no doubting at all, yet there is a root of infidelity in the [heart]: and so the *case* may be different, but the *constitution* is one. But this is evermore the comfort of the child of God, even when he finds nothing but doubting, yet he has this assurance, (or at least he may have it), that he has some faith, whilk may be a comfort to him. It should be a matter of humiliation that there is any mixture of doubting; yet this is our comfort, that there is some other thing joined with it. Psalm 43. Let us then strive to waken up faith in our hearts; and let us now put our souls to a trial; and if thou feels nor sees no faith there, whereas thou thought that thou hadst had mickle faith, go to the Lord, and beseech him to acquaint thee with it, and to make faith thine. Secondly, if there be any beginning of faith in thee, albeit it be but like a grain of mustard-seed, or like a smoking flax, beseech the Lord to breathe upon it, and to waken it up: and go not to suppress it, although it only but smoke.

Say, "Lord I believe that—I cannot deny but I have some measure of faith; but I have unbelief also; Lord, help that; take

away the power from this unbelief, and add power to faith." Never any word that the apoſtles uttered at any time savoured more of faith than that did, "Lord, increase our faith." When thou says, "Lord, I believe; help my unbelief," not for a fashion, but from sense, thou art never in a sickerer (surer) case than thou art then. So say thou, "Lord, I have faith; but it is a torture to me that I have unbelief:" and say to thy awin soul, "Why art thou disquieted within me? ſtill truſt in God." If we could thus waken up and warm the spunk of faith that we have, we might then put it to great use, and we might get great good and comfort by it. As I say this, it is good aye to be complaining of thyself, and they are in the beſt case who complains; yet, what measure of faith we have, let us aye be doing with it what we can: for I think infidelity prevails very far with men, when it puts them to that, that they do no good with that whilk they have. But if we have but that mickle faith to depend always upon God, and then do the things whilk we are able, then it is well with us; and not to be as those spoken of in the former cap. who draws back into perdition. If so be that we withdraw not ourselves from believing in God, from doing of any known duty, or from a good work, that is faith indeed. And so, albeit thy faith be but small, waken it up, and use it well, and thou sall get more; for to him that hath sall be given. The meaning of that is not, to him that has mickle of the world sall be given more; but he that has any measure of faith, he sall get more of it, if he be wakening it up, and using that well whilk he has; but if he do not so, then that whilk he has sall be taken from him.

II. There is the fruit of their faith, "They passed through the Red Sea." This, indeed, is a ſtrange thing. They were compassed about on all sides; there was no way for them to escape, as they thought, but either to go through the deep sea, or to be in Pharaoh and the Egyptians' mercy, as the proverb is, "They were between the devil and the deep sea:" for they were between Pharaoh, who was a type of the very devil himself, they were between him and the sea; and yet they passed through the sea. So

we may see here that faith, in the greatest straits it can be in, will evermore find ane outgate (way of escape), not by its awin power and wisdom, but by the wisdom and power of God; for all things are set on work by God for the good of the believer. Ay, indeed, this power of faith is of such force that the means whilk would be thought to tend to their destruction will be used for their preservation and safety. As the water here, it gave way to the children of Israel, and preserved them, but destroyed Pharaoh and all his company; [as] the three children in the fiery furnace, and Daniel in the den of lions. This faith of the children of Israel looking now to the promise of God, it could not be otherwise with them, but they behoved to be upholden. Ay, in spiritual distresses also, it is only faith that upholds the child of God,—even in greatest desertions, when God seems to be ane enemy to thee, and there is no sense of joy, peace, etc., it is faith that upholds the soul, till it be at the former strength again. And, therefore, if we have this grace of faith, albeit we have news of new terrours every day, yet we need not to be affrayed. Certainly our faith sall work more, albeit I grant means should be used to prevent ills, yet our faith sall work more than all means, especially when we have God's cause to defend, and we are in covenant with him, and has him to be our leader and conductor. And, therefore, let us still trust in God, and when we know not what to do, but are enclosed in on all sides,[1] yet, even then, send up thy prayer to heaven; and when he sends thee not down ane answer at the first, yet still thou has access to him: send up thy prayers still till thou get ane answer. Who knows but the Lord will have the kirk of Scotland to know better yet what strength there is in prayer? They who have faith knows what to do in all cases; they have evermore a sanctuary and a refuge to flee to, even to the Lord, who will help them.

III. This fruit of their faith is amplified more in the manner how they went through, "as on dry land:" and the Spirit of God

[1] Words truly descriptive of the circumstances in which the covenanters were then placed, and which the preacher, from what follows immediately, seems clearly to have had in his eye.

has thought meet to set down this here. It was even as upon a hard floor. Beloved, these things whilk are altogether impossibilities to men, the Lord not only makes them possibilities, but he makes them easy, and that even the greatest ease; for what cleaner and harder way can there be than a pedmented floor? and this was so. When there is no course tane but to men, then things may be impossible; but even these same things are possible with God, and he makes them most easy, that so his awin may have occasion to praise him.

Now, upon the other part, the Egyptians assaying to go through, they were drowned. Unbelief, indeed, it may prosper long (I mean in outward things, and that both in peace and in war,) yet it makes evermore a foul hinderend.[1] For als long as before they prospered, and stood out in the hardness of their heart, and for als great as they were in honour and riches, yet all that is nothing else but a fatting of them for the day of destruction. And therefore, care not for the prosperity that is joined with unbelief, for it will evermore end in duleful misery.

We may perceive here, that our faith is best known, when we do also see the fruits of unbelief in our enemies. As for example, the Lord delivers his awin out of all their troubles, but for the wicked again, they perish in the day of trouble: then thou may rejoice when thou sees that others are destroyed, but thou art safe. When thou sees them going on to desperate, remediless, and endless misery, and yet God has not so filled thee with unbelief, but has made a difference between thee and these men, thou art ravished in admiration with this,—what thou would be, and what he would be, if he were in thy case, and thou in his.

This, indeed, constrains thee to magnify the great mercy of God, who has made the difference, whilk is clear to be seen, even by the world. For at death, these who has unbelief will be senseless where he is going to, and what is ordained for him; but for these who has faith; they will be persuaded of the favour of

[1] An accommodation of the proverb, "Falsehood made ne'er a fair hinderend." *Ferguson's Scot. Proverbs.*

God: then the fruit of thy faith, it sall be sweet to thee. And then, at the great day, the fruit of faith sall be sensible then, when there, in the presence of all men and angels, he sall say to the unbelievers, "Depart from me, ye wicked, into everlasting fire, prepared for the devil and his angels," but to these who has faith, "Come, ye blessed of my Father," etc. This is not to make you proud or presumptuous of anything ye have, but only to make you to rejoice in God; and not to ascribe the praise of faith to us, but only to God: for he it is that saws the seed, and we only but taste the fruits thereof.

"Assayed to do the like." What was this that made them to assay to do the like? Even something in them whilk was like to faith, but was not faith,—even presumption. And this I call presumption, when I take a thing or (ere) it come to me; for they had no promise of God to be carried safe through the Red Sea, and yet they undertake to go through it. The Israelites had a promise to be carried through, and so they were safe; but for the Egyptians, they had no promise, and therefore they were drowned. Presumption carries men on into a way, making them think that all sall be well, when in the meantime it will not miss to tend to their destruction and overthrow. Even as Haman, when the king said to him, "What sall be done to the man whom the king will honour?" he presuming, Whom will the king honour so far as he will do me, whom he has advanced so far already? this was but a general promise made to him by his presumption: but it was another whom the king meant of. And so a general promise, it deceives very many; it makes them to think a thing belongs to them, when there is no such thing. And the baker who was in the prison with Joseph, because he heard the butler get a good exposition of his dream, therefore he would speir (ask) the interpretation of his also; but he gat the contrair. So, many thinks, "Am not I als good as he is," and so, why may not I go on into this course, and lippen (trust myself) into it as well as he? never looking whether he has any interest in the promise or not, but only presuming in it, because he has seen another thrive

there. Presumption, I will assure you, is the worſt leader that can be.

Let us observe here what becomes of those people whom God forsakes: this is the laſt judgment that comes upon them to deſtroy them. The Lord had given them over to blindness of mind and hardness of heart, and then he sent many other plagues upon them; and that was a ground whereupon they went on. They thought that they had escaped nine plagues already, and so why might they not escape the tenth also? but the Lord having anes forsaken them, then their perdition is not far off. And therefore, great need had we to adhere to God, and to see that we be not of his refuse silver; for if we be of his refuse silver, then he will give us over to ourselves; and having plagued us in our minds, then he will plague us in our bodies, And therefore, let us beware that we add not sin to sin, that so the Lord may not heap judgments upon us. We may see here what is the miserable and tragical end that God has ordained for his enemies. It's true he has not made all to be thus, but he has made some to be examples, that so others might be feared: he has made some to be examples of sore deſtruction here, that all may know what he has ordained for his enemies.

The apoſtle, 1 Corinthians 10:1-2, he makes another use of their passing through the Red Sea, and he calls it a baptism. Moses, he was the extraordinar miniſter that did miniſter this sacrament, and the water of the Red Sea was the element; and their passing through the sea, from Egypt to Canaan, represented their departing from the kingdom of darkness to the kingdom of light; and the leaving of the Egyptians, and their perishing in the sea, imported the leaving of our spiritual enemies, and their perishing. So that, beloved, this ye know is manifeſt, that none should be admitted to the communion but these who are baptized; they should be firſt baptized, and thereafter communicate: so I may say, except we be thus baptized, we sall find no comfort in the sacrament of the Supper. And therefore, we muſt forsake the world, and leave all our corruptions behind us, that

they may be drowned into the sea. It makes me to fear that many of us gets no comfort at the communion, because we have not known what baptism is, nor what is the benefit thereof. Especially I would have you to labour to get your lusts mortified and subdued. And therefore, repent and be baptized, not only with water, but with the Spirit of God, and come here in faith; that coming thus to the communion, ye may be partakers of Christ and all his benefits. To whom, etc.

Prayer

For us, O Lord, as we are of ourselves, there is nothing we can do can please thee, or be acceptable to thee, if so be thou draw not our hearts to believe in thee; for without faith it is impossible to please thee: and therefore we desire to have faith inferred upon us. For Jesus'sake, and in his name, we beseech thee to take us in among the number of believers; and although that there be great mixture of imperfections in us, yet pass by all these, and look to the excellency of that begun work of faith; and build it up, we beseech thee, till it be perfyted, and the capstone put upon it. Lord, we beseech thee to furnish us in all our necessities, and give us strength to win through all our difficulties. For sall our faith be as a burn or strype (a rill), to run fast in winter, but to go clean dry in summer? sall we seem to have faith when we have nothing ado with it, and then when we have ado with it, sall we find nothing but ane toom (empty) bag? We beseech thee to give us faith to abide in all cases whatsoever. Certainly there may be great troubles upon thy people, but faith will overcome them all. O if we could know Christ as he has revealed himself to us, and know the promises that he has made to believers ! There be general promises that he has made to all, and particular promises that he has made to some: we may go on in generals all our time, and be confident through these that all sall be well, and yet be beguiled; but, Lord, let us see the particular promises to belong to us, and see the fruits of our faith. And when we see so many worshipping stocks and stones, and ilk ane of them destroying

another, and drowning them in the sea of unbelief; if then we find the fruit of faith in being separate from them, we have great cause to praise thee, since we might have been as they. Glory be to thee, O Lord, who has made the difference between this land and other lands about us; and blessed be thou who, when we had almost lost all hope of continuing the light and purity of the gospel among us, that yet thou is pleased to work among us, and to make it as a resurrection from the dead[1] We cannot admire enough of it; yea, the angels, they cannot admire enough of this goodness of thine: for what greater mercy can there be than to have the Lord for our God, and we to be his people? Lord, give us grace to take it to heart, that we may know what is our duty to thee: and while others are going on into thy work, Lord, let not us be hindmost, but to be going on with the rest, that so we may taste of the sweet fruits thereof. These who has not yet given up their names to thee, hasten their calling; and these who has given up their names to thee, let them know what is required of them. And since we have made ane open confession of our faith, make us to find the fruits of it, in changing of our hearts inwardly and of our conversation outwardly;[2] and keep us that we fall not back again from thee. Bless them who are in authority, etc. We had great need that it should be well with them; for we acknowledge that thou has appointed them to rule over us, that under them we may live a peaceable and quiet life in all godliness and honesty: and indeed it is hard when we cannot get lived under them in peace and in godliness.[3] Lord, therefore put it in

[1] Guthrie in his Memoirs, p. 16, vainly surmises that the future leaders of the Presbyterians watched the course of events with secret satisfaction, in the confident expectation that the excesses of the Court would produce a revulsion of public feeling, and hasten the crisis that ensued. The passage noted, and others similar, serve to show the groundlessness of such conjectures.

[2] The intensely religious character of the national movement, and its intimate bearing upon the interests of practical godliness, are continually presenting themselves in the course of this volume.

[3] 1 Timothy "For kings, and for all that are in authority; that we may lead a *quiet and peaceable life* in all *godliness and honesty*."

the hearts of these who are in highest place to be for a blessing to thy people, and a safeguard to thy truth; and Lord, fall thou in[1] upon their hearts, and teach them out of thy word by thy Spirit. There is none so near them but thou can come nearer; and then thou can outspeak them all: we beseech thee to doit. Lord, we beseech thee, if so be that thou has appointed - this to be the way of setting up thy truth here, manifest thy love to this kirk; make idolatry and will-worship hateful to our king's Majesty, and make him only to love the simple truth. And, Lord, we beseech thee to bless these who has any good intention and purpose to inform him in the right way; and furnish them at this time with thy awin Spirit in a special manner: and, Lord, keep them from all the plots and malice of their enemies, both in their bodies and their souls. Bless these, Lord, who has given up their names to thee, and has hazarded all for thee; give them constancy to go on, whatever may follow, knowing that thou art able to requite all they can lose, even with a hundreth fold more in this life; and make them content to quite all that they have for the cause of Christ: for to whom'is it that we owe all that we have but only to thee? And therefore, if thou sall call us to quite all, give us grace to do it unreservedly. Lord, look in mercy upon all thy people who has been seeking thee this day. We have not been all of us in one house together;[2] yet all of us are members of one body, and we are all under thy eye; and therefore, accept of our prayers and sacrifices, as if they had all proceeded from one mouth: and show such mercy upon us, as thou uses to shew to thy awin people. Bless this poor ignorant congregation; help these who understands not the ways and word of God: many of them kens not if that whilk is preached be the word of God or not.[3] Lord

[1] *Fall in*, Influence. Fluere in mentem. The infatuated obstinacy of the Court rendered such prayer not unnecessary.

[2] An incidental evidence that there had been two services this day.

[3] Yet nothing short of the supreme authority of the Church could prevail on Henderson to quit this rude and ignorant people; and it was with unfeigned reluctance that he at last exchanged the ministry of Leuchars for the chief place in the metropolis.

let them understand their awin ignorance and weakness, and not to rest till at least they get als mickle faith as may make them to cry for help from thee. Help these among us who are in any distress: and, Lord, give us grace not to weary in the ways of thy obedience; and let us not think to have peace in the world and not to be at friendship with thee, but make us to be labouring to be enrolled among these clouds of witnesses that has gone before us, and to walk in thy ways; that so that may be a presage to us, that we sall hereafter be partakers of the inheritance with them, purchased to all of us by Jesus Christ, To whom, etc.

At the Communion, April 15

Preface

The ways of the Lord are not as our ways are: our ways, when we are left to ourselves, to our awin guiding, they are nothing else but foolishness. When we rejoice, then we are overjoyed, and when we mourn, then we are full of sorrow; when we rejoice, we rejoice so as if we were never to mourn again, and when we mourn, we mourn so as if there were never a day, nor ane hour, nor a moment of mirth to come to us all our time again. But when the Lord is with us, and beſtows anything upon us, he deals in another manner than this; for he tempers our eſtate, and makes it up of a mixture of rejoicing and sorrow, so that beth will be in his children. And therefore it is, that we have that exhortation, Psalm 2, "Serve the Lord in fear;" and what adds he? "Rejoice;" and how should we rejoice? "Rejoice in trembling:" there we have rejoicing and trembling both of them put together. And there the prophet is speaking to great men, to kings and to princes; as if he said, Even ye kings and princes, serve the Lord in fear, and rejoice in trembling.

Beloved, who iis there of us who lives now into this land, that can be so great ſtrangers into it as to deny that we have all matter of rejoicing? *Firſt*, We should rejoice in the patience of the Lord, who has spared us for such a long time, so far contrair to our deservings, and has not yet removed the candleſtick of the gospel, and poured out heavy judgments upon us. *Secondly*, We should rejoice in the providence of God, who, contrair to the expectation of all, the desires of many, and contrair to the threatenings of the malicious enemies, has yet continued the light of the gospel with us to this day, when they thought to have had it altogether extinguished. *Thirdly*, We should also rejoice into the rich and great mercy of God, that has put it into the hearts of so many into this land to renew a solemn and public covenant with the Lord their God; and so he also to renew a covenant with them, he promising to be their God, and they promising

to be his people. Now, God forbid that for all these we should be so senselessly unthankful, as not to consider that we ought to rejoice and to be thankful to God for these, even for his great patience in sparing, for his providence in continuing the light of the truth with us, and for his great mercy in making his people enter in covenant with him, and he also to enter in covenant with them.

And yet, beloved, because the temper is of God's mixing, I would have you to rejoice with fear; and yet this, not that I would have you to have a doubting fear—that ye need to doubt of God's favour any way; for I will assure you that ye had never greater cause to assure yourselves of the favour of God than ye have now. But it is another sort of fear that I would ye should have, and this is it, that we may come in humility before the Lord our God; whatever we be in the eyes of the world, yet let us still adore and admire God, and come in humility before him. For the angels, who are glorious spirits, and are in the heavens with him, and knows more than any human flesh now can know, yet they adore him, and hide themselves, and cannot behold his glory; and, indeed, the more that we know of him, the more will we adore him. Then I would have you to come in great reverence before the Lord, because he is the Lord Jehovah, the great and mighty God. And, whilk I would have you most of all to look unto, even that ye come with a Christian care and fear, that so ye come not short and miss the comfort of the Lord's promises, and that ye come not short in performing your duty, whilk ye owe to the Lord. Beloved, only a word now to stir you up to cry for grace to the Lord, and this is it. If the Lord have appointed a man for destruction and condemnation, he will never get ane ear to hear and eye to see, nor a heart to understand what it is that the Lord is doing about him, nor what his servants in his name are speaking. Ye have ane example of this set down, 1 Samuel 2:25; Eli there, he spake to his sons, that they had transgressed against the Lord, and that they made the Lord's people to transgress: but it is said, "They hearkened not to the voice of their father;"

and the reason of it is given, "For the Lord had appointed to slay them." And therefore, as ye would wish to be free of the destruction of the Lord, cry for eyes to see, ears to hear, and hearts to understand what it is that the Lord is speaking to you. And again, Genesis 18:17-19, the Lord says of Abraham, "Sall I hide from Abraham that thing which I do, seeing that Abraham sall surely become a great and mighty nation?" And why will he not hide it? "That the Lord may bring upon Abraham that which he has spoken of him." And therefore, when God has purposed to do ill to any, he puts it in their heads to use no means to eschew it; and when he has purposed to do good to any, he puts it in their hearts to use all lawful means that they may eschew it. And therefore, in everything that is good rejoice, and rejoice in it with fear and trembling; and beseech the Lord to give unto you ears to hear, eyes to see, and hearts to understand what it is that the Lord speaks to you, that so ye may use the means to eschew his judgments, and may be also exercised about the means, how to get good to your awin souls; that so the blessing of the Lord may be begun upon you this day, and may continue with you all the days of your life, through Jesus Christ.

Prayer

O Lord, we are now, after a special manner, in thy sight and presence: thy eye, whilk sees and knows all things, is now beholding us. And when thine eye beholds us, we are sure that our ignorance will be seen by thee to be great; our manifold wanderings, our great imperfections, our unbelief and manifold corruptions, we are sure will be seen in us. We, O Lord, when we have entered into the examination of our awin hearts, have seen somewhat there that has been wrong; but we know not our awin hearts, for the heart of man, it is hid from himself and from all others but only from thee; but there is no corner thereof that is hid from thee. And if then our consciences have convinced us and condemned us, (and how can we say or think that we have consciences, if so be that they have not convinced

us?) then how much more must thou convince us and condemn us, who is far greater than our consciences ! We acknowledge, O Lord, thou has a controversy against us into this land, especially because we have not taken to heart thy loving kindness towards us, whilk thou has shewn to us so many ways; that we have not discerned the day of our awin visitation, that so we might know the things that belonged to our peace, whilk day has continued so long with us; that light is come into the world, and we have delighted to walk in darkness rather than light. We acknowledge, O Lord, that this may put us into the greatest fear of thy wrath, that the greatest part of us does not as yet know thee, the Lord, but are strangers to thee and to thy son Jesus Christ; and we are continually fighting against the Holy Ghost in the use of the means that thou sends to us. If the Gentiles, who had not such means as we have, were justly condemned by thee, because they did not walk in that little twilight whilk they had by nature, then how great must the condemnation of hard-hearted sinners be, who have neglected the great salvation revealed to the world by the preaching of the gospel! Lord, we are not able to answer to thee for one of a thousand, no, not of ten thousand of our sins. It would be the blackest, ugliest, and fearfulest sight that ever we yet saw, if so be that our sins were set in order before us. And there is nothing that puts us into a greater fear, than that boldly we have renewed our covenant with thee, and has not considered of it, mor of our ways since; there is little reformation seen in the most part of our lives, and it is to be feared that there is little renovation in our hearts. That is sure,—if thou has established us to be a people to thee, and thou will be a God to us, there will be a change in us; and this change, it will be first begun into the heart, and then it will be seen outwardly into the life and conversation. Lord, thou who has honoured us thus so many ways, that in thy patience thou hast spared us so long, in thy providence thou has given us this good day, and of thy great mercy has made us to enter in a covenant with thee, Lord, we beseech thee that as yet thou would do the rest of the work, and cease not till thou

put the capstone upon it. And because we are come here this day to honour thee, Lord keep us that we do not dishonour to thee now; for this indeed will be a lamentable case, if we multiply sins upon our awin heads, when we profess to be come to seek pardon of them. We are come here for salvation; let us not get a further seal of our damnation. Lord, therefore accompany the means by thy Spirit, and thou who has given unto us natural life and ability to bring us here, give us also a supernatural life, and make it sensible to us now that we have some measure of spiritual life. And thou who makes the sun to shine into the firmament, make the sun of righteousness to shine in into our dark souls, and the light of thy countenance to shine in into the darkest corners thereof, that so we may see these things whilk we have not yet seen; that if we be yet in nature, we may skar (take fright) at that filthy and ugly estate, and hasten out of it, and if we see ourselves to be i the state of grace, we may rejoice in that, and go on into it. And thou who makes the wind to blow, and it bloweth where it listeth, and no man seeth it, but heareth the sound thereof, make thy Spirit to enter into our souls, that so we may get refreshment and consolation thereby from above, and direction how to walk. And as the wind blows where it will, so does thy Spirit enter where it will, therefore let us find it into us; for if we have thy Spirit, then we have Christ also, and if we have thy Spirit and Christ, that will be ane evidence to us of our election here, and that we sall be possessed in that rich and glorious in heritance hereafter. And because all depends upon our sanctification, Lord, look upon our blind and wandering minds and hard hearts, and give unto us present and seeing minds and soft hearts. Satan, he is ready to withdraw our minds from thy service; there is none who can hold their minds present, except thou be pleased to compass us about, and hold them in; Lord, therefore we beseech thee to do it. And because our unbelief is the cause of all the ill and mischief that comes upon us, and now we are about the means how to get faith, O if we could now find the hand of God rooting up this filthy weed, and sawing in the

precious seed of faith, that so we might believe the promises of the life to come; for if we had these, then we might find a change both within and without. Lord, if thou be pleased to hide thyself from us now, and expose us to the craft, malice, and cruelty of our enemies, then we will be undone. Alas! sall Satan, when we are come to seek and serve thee, hinder us from that, and from getting good to our awin souls in these means? Lord, go betwixt us and his tentations: thou has promised to be a sun and a shield to us; Lord, let us find the perfiting of thy promise, both in preserving us from all our enemies, and in beſtowing every good thing upon us.

- And we entreat thee, Lord, to bring our souls to this, to apprehend of the

things that are to come; for, in truth, we acknowledge that we are greatly bewitched with things present: thou, Lord, can quicken our sight, draw our eyes therefore aff these things whilk are perishing, to look to things that endures for ever. We will go all of us out of this world in a short time, and it is not long since we came here; and shortly there will be others filling our places again. O if we could consider that we are now upon the ſtage, acting our part, and ſtrive to know what is our duty, and do that; that so we may in our short time here be acceptable to thee, and profitable to our awin souls, and may at laſt receive the recompense of reward purchased to us by Jesus Chriſt. In whose, etc.

Hebrews 11:30

It is by faith that any good work is begun to, and it is faith principally that carries us forward in the doing of it againſt all difficulties that we can rancounter with in the way in the doing of it; and it is faith also that muſt bring the work to a comfortable conclusion; and it is by faith that we muſt be possessed in things promised by God, whilk promises are apprehended by faith, and so hoped for. Ye heard before (so many as were here), that it was by faith the people of God went through the Red Sea, and the Egyptians [were] drowned in it. And the truth is, albeit it be not

set down here, yet it was by faith they came to the wilderness, and all things were furnished to them there in a barren desert, and that miraculously only, of the great care and extraordinar providence of God, both meat, drink, and clothes. It was by faith they overcame their enemies there, even these mighty kings of Bashan, etc. And it was by faith that they passed through Jordan miraculously; and now when they are into the promised land, it is by faith that they must be possessed into it, and build Jerusalem in the midst thereof for a habitation for the Lord of glory, as he had appointed. For if they had not had faith, it would have been impossible for them to have won through the sea as they did, and then come so far on: and now, when they are into the land, it is als impossible for them to possess themselves there, and to overcome such strong cities as were there, whilk they were informed of a little before, by the spies that were sent to see the land. Now what should they do in this case? Joshua 5, it is said, Joshua and the people, they see a strong city there, and strong walls about it; and there were not such engines of war then to batter down walls as are used sensyne (since then); and no question albeit there were believers among them, who believed the general promise that they should be possessed into that land, yet in that particular they were troubled, how they should get that strong town overcome. At this time there appeared to Joshua a man over against him, with his sword drawn into his hand. And Joshua said to him, "Art thou for us, or against us?" for then he knew not who it was. And he said, "Nay, but as captain of the host of the Lord am I now come." Then Joshua knew that it was Jesus Christ, and fell on his face and worshipped, and said, "What sayeth my Lord to his servant?" He says, "Be not feared for this Jericho, for I have given it into thy hand;" and whereas he would have asked next, "How sall that be?" he says, "Ye sall do no more but this, go march about the city, as I direct you; the armed men of you, let them go in the front, and next unto them seven priests with seven trumpets, and these not the silver trumpets, but trumpets of rams' horns; and after them let the ark

of the Lord follow, and then all the reſt in the rear: and this ye sall do seven days. Six of them ye sall go about but anes ilk day; but the seventh day ye sall compass it seven times, and at the seventh time the prieſts sall blow their trumpets. Then all the people sall give a great shout and the walls sall fall flat to the ground." Now Joshua, he hears this spoken, and he knows that it is the Lord who speaks it, and therefore he believes it, and he tells the prieſts to tell it to the people, and he tells it out to them so far as his voice could extend: and God puts it in their hearts to believe the promise, and they march on and obeyed the direction; and so through their faith and obedience the success follows answerable to the promise, and they take in the city.

That ye may take up the purpose the better, consider of it in thir four particulars. 1. The great ſtrength that ſtood up againſt the people of God here, under the name of the "walls of Jericho." 2. The special and principal ſtrength that God's people opposed againſt these ſtrong walls,— "Faith." 3. The weak means that the people used for caſting down the walls. If they had been bidden fight, they would have done it; but the Lord would not have them to fight now, albeit they were made to fight afterwards,— now they muſt use the weak means that the Lord had appointed, and that was, To compass the walls seven days, and as it is Joshua 6 ilk day of six they compassed it but anes, and the seventh day seven times. 4. There is the happy and victorious success of the people of God againſt their enemies. He makes the walls to fall, and they fall so as if there had been no wall there at all, even flat to the ground; and the people of God went in and deſtroyed their enemies. Certainly, were there never so ſtrong holds againſt us, could we grip to the promise of God, and believe it in faith, and go on in obedience to it till the seventh day and the seventh time of that day, we would undoubtedly get the victory because of the truth of God's promise, who has promised that his people sall rule over their enemies.

I. "The walls of Jericho." The people, they behoved to make fordward againſt thir walls for als ſtrong as they were, for they

were now come out of Egypt, and they had broken the yoke of their servitude there; they were come through the Red Sea, and were baptized there, as the apoſtle calls it; they were come through the wilderness, and had overcome the kings there; and they were come through Jordan: and now they were entered into the promised land, what sall they do?

It is hard for them on all sides, for this was a ſtrong city they were to set upon firſt; for them to go back, they had no promise that Jordan should be divided as before; when they are through Jordan, they would meet with ſtrong enemies into the wilderness, and they had no promise to overcome them. And when they are through the wilderness, where sall they go to next? They had no promise that the Red Sea should be divided; and suppose they went about the Red Sea, then they muſt go back again to Egypt: and going back to Egypt, they go back to their former slavery, and I may say to a worse slavery than ever they had been in before, yea in great hazard of losing themselves and all that they had, and of all that came after them. And therefore they resolve this, that there is no returning for them, but they will fordward into the way, and will set againſt this city, for als ſtrong as the walls of it were, yea suppose every ſtone in the wall were a man, yet they will to it. Beloved, when we are anes entered into a good course, we muſt not return again; for if we return again, it will be very hard with us. In the matter of the redemption of our awin souls, is it not great folly for us, when we have anes shaken aff the yoke and bondage of sin, and has begun to go on in the right way, that then we sall begin to return, because we see some great mountain to be in the way? If we return, then our bondage sall be seven times multiplied upon us; and it had been better for us never to have known the way of righteousness, than having anes known it and entered in it, to turn back again. And viewing the case of the kirk of Scotland presently, we may say this of it, When we have begun, by the mercy and power of God, to shake aff the yoke whilk was. lying upon us, whilk fourteen

taskmaſters[1] did hold faſt on, when we, I say, are begun to caſt aff that yoke, and gave teſtimony before the world that we have hated them and their fashions, and the Lord has brought us that far on as to renew our Covenant with him, if now we begin to sound a retreat again, then of necessity we muſt go back to Egypt; and if we go back, then the yoke sall be so faſt wreathed upon our necks, that it sall not be gotten so well aff them again, and our servitude and slavery sall be greater than it was before. Always, in our consciences, in our bodies, in our means, our liberties, and our poſterity also, our bondage then sall be seven times greater than it was before. And therefore, it were beſt for us to resolve to go fordward, as we would wish either happiness to ourselves or to our poſterity after us.

Now for the ſtrength of thir walls, it was great, as it is Deuteronomy 1:28; and by (over and above) their ſtrength, they are of a great height also, for ye know the spies that were sent to spy the land said that the walls of the cities reached to the very heavens, so that it was not able for any to win them: so they were both ſtrong and high. And then ye may not think that the city was waſte; no, for there were men into it, and that of the sons of Anak, who were great tall men. And ye may not think, neither, that they were, as they use the proverb, "mickledom without virtue,"[2] for they were ſtrong men also; and especially the ſtrongeſt men would be here, in the frontiers of the country; and the text says that they were men of valour. And then they were expert in war; for the little kings there agreed not well together, and that made the men to be expert, ilk ane of them to defend themselves from another. Ye may think they had all these, but had no wit to guide them? Ye may not think that neither, for they had civil policy among them, they had a king; and when they saw the enemy approaching, they sit down to a council of war, to consult what they should do to hold aff the enemy; and they think it enough to hold the ports faſt. And so they thought,

[1] The fourteen Bishops

[2] i.e., men of great ſtrength of body but deficient in courage.

if Joshua and these who were with him would not flee at first, they would force them to it by holding them out. This was one great strength.

But there was another strength there greater than all their walls and gates,—even the gates of hell were there to hold out the peopleof God. The powerof the devil was there; they had strong and mighty anes, principalities and powers, to defend them, for they worshipped devils. And I may lawfully say they did so, for the Scripture says it,—that all worship of heathens or Papists, even whatsoever is not done according to God's word, that it is done to the devil; for whatever is not from the good Spirit of God, it is from the evil spirit of the devil. And seeing that the devils were worshipped there, they would be as loath to be displaced out of the city as the king or the people.

The third strength that was to hold them out was greatest of all: there were divers persons in the camp of Israel whose hearts now did altogether faint. Many of them, when they heard the spies first, murmured, and would fain have been back, for they had unbelief ringing (reigning) into their hearts, and would have been glad of any refuge at all, for fear the enemy had come out upon them, not believing the truth and the promise of God. And as there were unbelievers among them, so I may say there was not a heart among them, Joshua's own not being excepted, but there was unbelief in it; and, I may say, in the most part more unbelief than faith; because all of us are more fleshly than spiritual, and faith is of a spiritual substance, but unbelief of a fleshly; and still the flesh lusts against the spirit. Even the strongest faith has doubting, and is mixed with unbelief, for we cannot with our whole hearts believe God's truth; but still there is something wrong.

So this threefold strength was against God's people, and is yet, and ever will be, to hold them out of the right way. 1. All natural strength and artificial, strong high walls, great able men, all policy and craft, will be used against the kirk and the children of God. 2. There is against her all principalities and powers,

even all that the devil can devise. 3. There are some also among God's people with whom infirmity prevails altogether, who, for worldly respects, will join in profession and in a confession with the people of God, but when trouble comes, withdraws again.[1] And, indeed, these are the worst sort of enemies the kirk has; and every ane of us carries about with us a great measure of unbelief mixed with our faith. What should we do then? Now I would not have you to think that I am telling you of all this to discourage you from going on into a good course when ye are into it, but only to let you see that we have great need of the power of God, when we are begun into a good course, and to let us see, if the Lord but leave us to ourselves for a little, then we will be nothing else but a prey to our enemies both spiritual and temporal. And if there were no other enemy, yet our awin heart is ane enemy great enough to hinder any good work. And these enemies that I would have you now to take heed to are spiritual enemies. There is no nation or kirk but they have spiritual enemies, evermore some who is ready to hinder a good work from being done, or when it is done to undo it: when there is a reformation working into a kirk they labour all that they can to hinder it, and when it is wrought, to deface it again. Beloved, every carnal heart is a spiritual Jericho; for when the Lord comes, he besieges that heart, he displays his colours of red and white, war and peace, and he lays out also his black colours of death, to make that heart to yield. What does the carnal man then? He says, I will not yield for all that, I will not be moved, for I have strong walls to hold out all these. Unbelief still says, "I sall have peace, though I walk in the imaginations of my awin heart;" that is, Let the Lord do what he pleases, I sall find peace, and I will continue in my awin ways, and yet I sall find peace. Yet, when the Lord sends his last trumpet to sound, and the dead shall rise, then all these walls, they sall fall flat to the ground, if it be not before then; and then the opposer

[1] Perhaps the allusion here is to some few among the nobility, such as Cassilis and Rae, who were supposed at this time to have deserted the covenanting interest.

sall be caſt in everlaſting burning, where there is weeping and gnashing of teeth. And if there be such opposition into one soul, what opposition muſt there be in many souls; and when there is such opposition againſt the reformation of one heart, what muſt there be when there is a reformation of Religion intended? It is no wonder indeed that it comes not speed, but is hindered very far; but the wonder is that it comes any speed at all; and it is the greateſt wonder that ever we heard tell of, that such a good work sheuld have gone so far on here in so short a time. They are very ignorant who knows not that it is evermore the malice of enemies to oppose any good work when it is begun, and to hinder it so far as they can.

II. "Faith." Thisis the ſtrength that they muſt oppose againſt thir ſtrong high walls. There are two things to be considered here. 1. The persons who had this faith. 2. How their faithwas a ſtrength to overcome these mighty walls.

Firſt, The persons who had this faith. It was not Joshua his alone. There are many notable persons marked before in this cloud of witnesses for their singular faith whilk they themselves had, and there were notable things

done by them through faith; but now in thir laſt two examples, it is not the faith of one singular man that is marked, but of many. Ye heard that when the Red Sea was divided it was not Moses' faith alone that did it, but the whole people; and now he says, "By faith the walls of Jericho fell down, after they were compassed about seven days." Now, by whom was it that they were compassed? Not by Joshua alone, but by the people of God; and therefore, it was by their faith the walls fell. Beloved, (as I said before), I may say there were divers among thir people who had no faith at all, and there was unbelief in the hearts of the beſt of them; and yet, for all that, ye see there is no mention made of the unbelievers, nor yet of the mixture that was in these who had faith: and so ye see that faith prevails so over unbelief, that there is no mention at all made of it. What was the reason of this? Because the faith whilk they had was true and unfeigned,

although it was not perfyte; and that makes all the reſt to be passed by, and not to be considered. There be some who objects, Wherefore serves the renewing of a Confession of faith, seeing there be some who are ignorant, profane, and wicked persons in it,[1] who may be ready to bring the curse of God upon others? Albeit it be so, yet we muſt not leave aff for all that; and albeit there be many ignorant and unbelieving creatures, and wicked also, joined to it, and the beſt has great ills, yet that is not looked to; but if there be any sincere or upright work in any, that is looked to by God, and commended. And indeed, this is a great cause of rejoicing to the people and servants of God, that neither the infidelity that is altogether in some, nor yet the mixture of faith and infidelity that is in the beſt, sall prevail, but faith sall prevail above them all.

Now concerning faith, look to a threefold work that it has. 1. In believing and apprehending anything to be true. By faith we believe that the world was made; we have no more warrant that the world was created, but that it was from eternity, but only from the word of God. 2. The second work of faith is doing. There is mickle action, ye see, ascribed to faith in this same cap., in Enoch, Abraham, Moses, etc., and all these worthies who are put into this regiſter. 3. The third work is suffering; for through faith they did suffer mickle for the truth, mockings, imprisonment, ſtoning, etc.: yea, all the ills that man could lay upon them, they did endure them all through faith. Firſt, faith is shewn by believing and apprehending the truth of God's word; secondly, in action, by doing these things whilk it requires; thirdly, in suffering, when there is no place for them to do any

[1] The utmoſt care was taken by the leaders of the Covenanters that no unworthy person should be admitted to subscribe the covenant. In the end of their firſt answer to the replies of the doctors of Aberdeen, Messrs Henderson and Dickson say, amongſt other things, "That others of no small note offered their subscriptions, and were refused, till time should try that they joined in sincerity from love to the cause, and not from the fear of men." Notwithſtanding, however, of this vigilance and care, some had crept in unawares who were a discredit to the cause.

thing for the truth, nor have they strength to do anything, then they suffer for it; and will rather suffer all that can be laid upon them, before they endure the very smallest matter of religion to be wronged, so far as they can. He that believes not that God is true in all that he has spoken, and he that sets not himself to do something according to that truth, and that both in prosperity and adversity, and, when he is put to suffering for the truth, will not undergo it also, they will be ready then to renounce their religion. And therefore, since that faith has a twofold working, both within and without, one seen and another unseen, go not to say, "I have faith and believes," and yet in the meantime never labours to walk according to thy faith, and when thou art put to suffer anything for it, will not undergo that, and so submits not thy neck to the yoke of Christ.

This faith has this quality with it, that it is a secret, unseen, and invisible strength. Even such is the strength of God's people, it is secret, unseen, and invisible to the world; and this is [causes?] the world to be insolent against them, and yet in the meantime they are confident to be victorious through their strength. When God's people believe his promise, they have strength enough against all their enemies, albeit the enemies perceive it not.

Secondly, Beloved, how is it that faith is strong enough against all thir walls and powers? It seems that it is a enchantment to make them fall down; for what strength was there in their faith to make the walls of Jericho to fall down? That ye may consider this purpose the better, consider of these things. 1. The people of God, they did believe his power, that he was strong enough. 2. Consider that the Lord gives them a promise that the walls of Jericho sall fall. 3. They believe this promise of God to be true. 4. And lastly, the Lord in his due time, upon the seventh day, and the seventh time of the seventh day, the Lord employs his power for performing his promise to them. So it is the power of God that made the walls of Jericho to fall, but here it is ascribed to faith, because they believed that this powerful work would be done by God's power. And therefore, we need not to stand for

no impediments that can be in our way in doing a good work, for faith is ſtrong enough againſt all; if we have a promise of God to be with us, he has power enough to perform it, and so whatsoever God has promised to us is easily done by his power, if we have faith to believe it; he will fulfil his promise to us in due time, if we will wait on till the appointed time.

Now, what comfort is this to us that "by faith the walls of Jericho fell;" for they had a particular promise for this? It's true indeed that where God has made a special and particular promise, we are bound to believe; but without that, it's presumption; or if we had the faith of miracles, then we might remove mountains; but where none of these are, what better can we be? Beloved, there is a special promise made to the kirk of God, that she sall never perish, but sall continue to all generations; that she sall never be moved, because she is builded on the rock hewn without hands. Secondly, there is another special promise made, that the true kirk of God sall prevail over the false kirk of Antichriſt; and so ye know there is a threatening in the Revelation, that Babel, the mother of fornications, sall be deſtroyed. So then, albeit all the kings and princes in the earth should join and band themselves together againſt the true kirk of God, whilk is builded on the rock, they may well persecute her for a while, but they sall never extinguish her, nor put her clean out; yea indeed, by persecution the true kirk does rather increase nor decrease. If all the kings and princes in the earth should turn, (as they wrongfully call them), Catholick kings, and join all their powers and forces together for the holding up of Babel, yet, in despite of them all, it sall fall to the ground; and he who has begun to make Religion to shine, sall in his appointed time make Babel to fall to the ground, and set up his awin kirk: whatever be the power that the Lord choose for the doing of it, yet we are sure he will do it. God's people, whereever they are in every land, albeit they have not a particular for every one of them, yet they have a general promise particularly applied; and is not that als good? God has promised to his people, "I will never leave you, nor forsake you:"

"I will be a sun and a shield to you?" and so labour anes to make this sure, that ye are the people of God, and that ye are labouring to live as it becomes his people to do, and then ye may say that all the promises made to the kirk of God, or to any within the kirk ever since the beginning, they belong to you. Therefore, as it is 1 Samuel 12:24, "only fear the Lord, and serve him with all your hearts. For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people." And, indeed. Israel had no greater assurance to have the promises fulfilled to them than we have, if so be we will fear the Lord, and serve him with our whole heart; and if he perform one promise for us, then all sall be performed.

III. Now with this secret strength there are means joined; and the means that are joined seems to be very weak for that end. Only to compass the city about anes ilk day of six, and on the seventh day seven times, and at the seventh time, the seventh day, the priests to blow their trumpets of rams' horns, and all the people to give a shout —these seems to be very weak means, yet it was that whilk God had ordained; and they give obedience to it. And indeed, obedience to the commandment of God is a great help to get a thing done well, and has great virtue with it. The means that the Lord chooses in themselves seems to be very weak, and so were thir also; but the Lord chooses them for good reasons. 1. To harden the hearts of the enemies. Their doings now seemed to them to be but ridiculous, for they thought now that they had only been but jesting them, to see them all marching in order about the walls, and never a word among them, nor never ane preassing (endeavouring) to stir them; but this is done that the enemies may never take the matter to heart, till their destruction come upon them. 2. These weak means were ordained also to try the faith of God's people, for he thought it meeter, at their first entry in the land, to try their faith than their valour. Might not the wise grave old men that were among them think, what a foolish thing is this, for us to go about the city thus? And then we must have trumpets with us, and not the silver trumpets, but

base ones of rams' horns, and go in order, and not speak, and so oft, even thirteen times! All this was done to try their faith.

Certainly, beloved, in beating down the walls of spiritual Jericho and Babel, the Lord he uses very weak means. What was that made the kingdom of Satan to fall as lightning in the beginning of the Christian religion? No great strength, but only the preaching of some few weak apostles. And in the beginning of the Reformation there were but few for religion, but now it has spread itself very far, and many are for it. And at the beginning of this same great work in this land few did appear for it at first, and these were not mighty anes, yet now it has spread throughout the whole land.[1] And therefore consider of this when ye come to hear the word, and to receive the sacraments. Thou may think, "what needs me to go out of my own house for thir things? I may get all at home that I see there." Yet consider that it is a compassing of the walls of spiritual Jericho, and a sounding of trumpets against it; and if thou will use these things in faith, and in obedience to the commandment of God, thou sall find the success thereof answerable to all that is spoken of them. What virtue was there in the water of Jordan more than in other water? Yet Naaman, he behoved to wash there, because it was the commandment of the Lord; and he was made clean by the power of God joined with it. And what virtue was there In a piece dead brass? (for so it is called,) yet when the people were stinged with serpents, they who looked to it were healed. Howsoever indeed, this is not to spoil the word and the sacraments, that they can do nothing, yet there is no power of regeneration in them but when they are done in faith, and in obedience to the commandment of God, and he accompanies them by his Spirit. If his power be not with them, they are unprofitable to salvation; but if his Spirit

[1]Knowing the truthfulness of Henderson's nature, and the acknowledged integrity of his character, we are safe in concluding, that if he had himself been a mean of organizing the commotions of the previous year, according to Guthrie, he would have avoided this and such like assertions.

accompany them, then they will be effectual.[1] And therefore, albeit the means of themselves seem to be weak, yet come to the using of them in obedience and in faith, and thou will find the success thereof to be answerable to all that is spoken of them; providing that thou go about as long as God has directed thee. Thir people might have thought, we have gone about anes, and there is not one stone fallen yet; yea, when they had gone about six days, there was not a stone fallen nor loused; yea, when they went about the sixth time the seventh day, all was as at the beginning: and the reason of it was, *because the appointed time was not yet come*. So when we are discouraged that we have been long using the means of grace, and we see not a stone of our spiritual corruptions falling to the ground more than at the first day, but they stand; and when we have opposed them, no prevailing over them, but rather they have prevailed over us; yet for all that, let us still believe in faith, and use the means: and if we will do so constantly, let us then resolve that the time is coming when all these walls sall fall, and we sall get victory over all our enemies. There be two things to comfort a Christian soul in these onsets. *First*, that he believes and rests upon the promise of God, and by that he knows that he sall come quickly, and sall not tarry; so he believes that the word of God is true whilk he has promised; and he believes that there isa good time coming, when the promise sall be fulfilled. This upholds him in his straits. *Second*, whilk is a very strong one, even the testimony that he has within himself of his obedience, and that he is doing the will of God: that assures him of a victory over all his enemies. So long as thou has thir two, thou needs not to fear. So let us evermore believe the truth of God"s word and of his promise, and then let us certify ourselves that he will come, and go on in obedience to his will against all

[1] "The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them." Shorter Catechism. The similarity between the thought and language in the Sermon and in the Catechism is observable.

enemies, and then we may be sure of victory over them. *Obj.* When some witnesses of the truth has opposed the enemies thereof, the enemies have grown greater, and the truth has been borne down more. *A.* The due time has not been then come, and God has done so for his further praise; but it sall not always be so. For albeit to thy sense all seem to be gone, yet because God has made a paction with his people to deliver them, therefore they sall be delivered, and the enemies sall be altogether confounded, as thir walls fell all at a rush; which was greater glory to God than if they had been thrown down stone and stone.

But was there no other strength nor no other means whereby thir walls were overcome? Yes, there was more; for as ye heard out of Joshua 5, there is one who is prince and captain of the Lord's host, he is with them, and this is no other but Jesus Christ; and Joshua worships him, and calls him, The Lord. He appeared to him in the likeness of a man; albeit he was not yet bodily incarnate, yet he took on this similitude now, to show what he was to be. So it is that same Lord whom they tempted so long in the wilderness; it was he who spake to Moses out of the bush, and said, "I am the God of Abraham, the God of Isaac, and the God of Jacob;" it was he who was with them at the Red Sea, and went in a cloud then betwixt them and the Egyptians, and turned the dark side to them, and the light side to the Israelites. It was he who promised, Exodus 23:27-30, to drive out the people of the land before them, and now he is come to fulfil his promise, but he is not seen by them. But tlfey had a testimony of his presence always with them, whilk was a testimony of the presence of God in Clrist. In it was the tables of the law, whilk so often we do break; and there was above that a golden lid, and above it the two cherubs, whilk lid covered the law whilk the people did transgress. And God himself was presupponed to sit betwixt the two cherubs; and so when the Lord looked down, as the cherubs did, he did not see the law whilk was broken, because of the lid that covered it: even so, when God's law is broken by us, he looks not to it, but looks to the propitiatory—that golden

lid, Jesus Chriſt, who covers all our breaches of the law, and so he sees not the miquities of his people. And with that angels were also represented by the two cherubs, whilk made them to be a ſtrong army—the people themselves, God and his angels being with them, whilk indeed was ſtrength enough.

IV. The fourth and laſt point in the text is the success of this. "The walls of Jericho fell down;" "And it was so that they did fall flat to the ground." Now, walls may fall divers ways. 1. By their weakness, as not being ſtrongly builded, or by wearing; and thus, albeit they were of brass or iron, with time they will fall. 2. By the ingyne (skill) of man, or by ſtrength, or by the ambition of men, as the Temple of Diana, it was builded by one in his ambition, to be one of the seven wonders of the world, and another in his ambition brunt it. 3. By the power of God directly; and there is none who can do it so easily as he can, either without means, or by very weak means. Babylon, it was great and ſtately, yet what way confounded he the building of it? He did only change the sound of letters, whilk, ye know, is but a very small thing—the changing of a letter; he made them not dumb, but changed the sound, that they underſtood not others, and so the work was confounded. And here he employs but weak means, and yet the walls falls flat to the ground: and so when the Lord applies his power to very weak means, of necessity the success muſt follow, according to his promise.

Let us observe here a word of three or four causes that made the walls to fall. The *firſt*, ye sall learn it out of Genesis 15:16. Their sin was now come to a height, their cup was now full; for ye know there it is said to Abraham, "The cup of the Amorites is not full;" and therefore Abraham and his seed behoved to be ſtrangers four hundred and thirty years; but now their sin is at a height. From the very beginning their sins were crying for a vengeance from God, and ilk sin that they committed pyked out a ſtone, and undermynded the walls, and so their awin sins were their ruin. When all sort of sin grew common in all sorts and ranks of persons, and sin came to a height in all, and they

did abound in atheism, idolatry, excess, filthiness, bloodshed, deceit, craft, malice, etc; when all sins were come to a perfection, then of necessity wrath behoved to come upon them. Happy are they, beloved, who keps (catches) up their sins in time, and snibs (checks) them at the beginning, that they come not to ripeness; that gives not their sins leave to fill the cup, but are daily skailing (spilling) some of them by repentance; for when the cup is ance filled there is no more patience or sparing. The enemies of the kirk here were become insolent and proud, and their sin was come to a great height; and God's people were groaning and crying to him: and their sin being at such a height, and God's people groaning under the burden, of necessity their ſtrong walls behoved to fall.

Secondly, They had a ſtrong confidence in their walls—they thought it impossible for any to take them in, or to get their walls overcome. For it seems they put their whole truſt in their walls, for they used no means to hold aff the enemy, but only keep their ports faſt; and yet, ye see, that same was the thing that beguiled them. And therefore, . we should look what it is that draws our hearts aff God, for God will light upon that. If we truſt in our wisdom, courage, ſtrength, friends, etc., if any of these become ane idol to thee, then God will ruin that to the very ground: thy wisdom sall be turned into foolishness, thy ſtrength in weakness, thy friends in enemies. And therefore, we had great need to take heed to ourselves, that we lippen not over mickle in anything beside God; for, indeed, the moſt part lippens all to the means, but looks not to God. Indeed, we may use second means; but put no confidence in the means, as if they of themselves were able to do anything; otherwise 'thou art ane enemy to God, and he will make that'to disappoint thee wherein thou lippens moſt.

Thirdly, God took the people's hearts who were within the town. For when the two spies went in to the house of Rahab the harlot, she told them that all the people's hearts were fainting, and their terrours were fallen upon them; for they had heard how the Lord had dried up the Red Sea before them; how they had

overcome the two kings of the Amorites. "When they heard of these things," she says, "their hearts did melt, and there remained no courage in them;" for they kent that God himself was fighting for them, who was God of heaven and earth. Beloved, God can ſtrike men with other mighty terrours than these, as he did Paul; but he can ſtrike them with divine terrours into their minds; especially this will be, when the enemies apprehends that it is God's people they have to.do with, that it is his cause they are defending, and that they have found his providence for them also.

So when the enemies are forced to acknowledge that we are the people of God, and they are also forced to grant that it is the cause of God we have to defend, and that he has already wrought great things for us, then indeed there will be a divine terrour into the enemies' hearts, and their hearts will fall clean away. Thir people were so ſtricken with fear that it is said, "their hearts melted" like wax; and it seems that it was because of that they did close their ports.

Fourthly, God had taken wit from them. Albeit that, (as I said before), they had some order and policy among them, yet in this they were unwise; for their rulers, who had such good natural parts, when they saw the enemy approaching, they should have joined themselves together to reſiſt the enemy; and all the reſt about should have joined with them also, seeing it would come to them next: but the reſt thought, albeit the fire was begun there, yet the flame would be quenched before it came to them. It is true indeed, I grant, albeit they had so banded themselves together, it had been againſt God, and so they had not prospered; yet it was defect of wit in them that made them not to do it. And therefore let us learn a lesson from their foolishness; when we see that there is any appearance of danger among us, let us band ourselves ſtrongly together in a good cause. And not only is this lawful to be done, but it cannot ſtand with equity nor piety if we do it not; for all the people of God they are all members of one body; and seeing they are all members of one body, why may they

not all join together for the defence of their head and themselves? They are all sailing into one ship together through the ſtormy seas of this tempeſtuous world; and so when there is a leak ſtrucken up into the one end of the ship, sall the reſt say, "I will not ſtir, because it is not come to me?" No, all should join together for to mend it again, and so to hold out the water. We are all of us in one house, under one roof; and therefore when the fire is begun in the one end of the house, will not thou rise to help to slockin (quench) it, because it is not come to thee yet[1] Certainly that is great madness, for it will come to thee next, if thou ſtay in the house, and the fire be not quenched. Can there be any safe when a leak is ſtrucken up into a ship, if it be not helped? will not all be brunt who are in a house when fire enters into it, if so be that it be not slockined? Now, are not all of us members of one body, in a ship, and in a house together? Indeed that we are; and certainly we do not the duty of Chriſtians, nor ſtands it with piety and equity, except all of us ſtand for the defence of Religion, and every one of us of another, in a good cause.[2]

And T hear there be some who challenges this point in our Confession of faith, that people and subjects, all of them should join themselves together for the defence of Religion, and every one of them of another, in a good cause.[3] Beloved, certainly as that is als ſteadable (available) a point as any that is in it, so it is als laudable a point as any that is in it. Some people may well object, and say, If authority had interposed such a thing, then it were lawful and commendable; but seeing that it is done

[1] The same illuſtrations occur again. They seem to have been favourite ones with Henderson.

[2] "We promise and swear, That we shall... ſtand... to the mutual defence and aſſiſtance every one of us of another, in the same cause of maintaining the true religion, and his Majeſty's authority, with our beſt counsel, our bodies, means, and whole power, againſt all sorts of persons whatsoever; so that whatsoever shall be done to the leaſt of us for that cause, shall be taken as done to us all in general, and to every one of us in particular." *National Covenant*.

[3] No comment is here required by any who have the leaſt acquaintance with the hiſtory of the time.

without authority, what warrant have they to join themselves thus together? I may say that this is ane of the main and principal causes why authority is opposite to this good and glorious work; for if all would join themselves together in this work, then the Lord would put it into the king's heart to take some good course for establishing of religion; but when there be many who will not join themselves, and authority is misinformed by them, what wonder is it that they appose it? And I may say also, what authority had Nehemiah to cause the people of Israel enter in a covenant with God? His warrant was only to build Jerusalem, but not for a covenant, and yet, ye see, he caused them to renew a covenant with God. Or what authority had Hezekiah or Josiah to meddle themselves with the people of the ten tribes, to bid them come to Jerusalem, to the Passover? Yet ye may see it plain in the history they did it. It were to be wished indeed that authority would join themselves to every good work, for it would make the heap greater; but for us to say that we will not join ourselves to religion, nor care what religion be in the land, except our magistrates bid us, that is a great madness. And therefore it is good for us to join to[1] the commandment of God, in faith and in obedience to it, and to join together for the defence of religion: that so religion may continue among us in purity, and we may have peace and comfort in it, through Jesus Christ. To whom, etc.

Prayer

O Lord, we thy people are now drawing near to thee, even in the nearest degree of familiarity that can be in the external means; thou can get no further honour in external means, nor can we get further comfort than is to be gotten now, if we use the means according to the warrant of thy Word, and they be accompanied by thy Spirit. Lord, send down thy Spirit upon every heart that is here, and work powerfully upon them all, and strengthen them for this work: and bestow now these things upon us, whilk may

[1] *Join to*—An expression which means to engage in any employment.

tend for our spiritual nourishment to life everlasting. Lord, we acknowledge that this thy dispensation towards us is wonderful, for it is thou, Lord, who is our maker, and it is thy providence that upholds us; and when this is known to thy people, it is a blessing to them. And besides all these things, we acknowledge that it is of thee we have that great benefit of our Redemption, and indeed we cannot wonder enough at the depth of it,—that thou should shew such a favour to any people, that thou thyself should find out a way how thy justice should be satisfied, and thy people should find the taste of thy mercy. And we acknowledge, O Lord, that it was of thy great mercy that thou did send the light of the gospel here; and when the sun thereof was at the setting, that thou made it to stand, yea turn back by so many degrees. We might justly [have been] in darkness of superstition, and been drowned in papistical idolatry; yet thou has not done it. And how is this, Lord, that thou has made a tryst[1] between the gospel and us? This indeed is thy providence, and we bless thee for it. And we bless and praise thee, who has made thy light in any measure to shine into our minds, and has entered us here into the estate of grace, and so given us any hope of glory hereafter. We ascribe this praise to thee, that it is of thy great mercy that thou has done this, and we acknowledge, O Lord, that there is no righteousness nor merit at all in us; only the righteousness of Christ, whilk is by faith, must do our turn; for he is the tree of life, and has enough to bestow on all who come to him. Therefore, we beseech thee out of his fulness to send down grace into our graceless souls. Our hearts should break for this, when we hear that there are such treasures in heaven, and yet we should be perishing for hunger, and has not grace to seek. We think not the offer of Christ to be a mercy, till we get grace into our hearts; and if we had grace, and made use of it, then we would be assured that we are the people of God. Lord, we beseech thee to sanctify these means to us whilk we are to be about, that so they may

[1] *Tryst*—an appointed meeting

represent Christ to us, and we may remember of the bitterness of his passion; that thereby we may be assured of the pardon of our sins. And grant, Lord, that now by faith Christ may be made ours, and we may be made his; and so let ane union be made up now that sall never be dissolved again. We cannot tell how long we sall have the use of the means, or we sall be with them; therefore we beseech thee, O Lord, let not our souls go away empty now; and we beseech thee to give us a testimony of the presence of thy Spirit; and let us find thy Spirit working, albeit secretly, yet sensibly in our souls. And because faith is greatly requisite now, good Lord, banish unbelief, and hold our souls in a holy and heavenly temper till this action be ended, and all the rest of our time, to thy glory and honour, and to the comfort of our souls through Jesus Christ. To whom, etc.

First

Beloved, there has been divers preparations and examinations for this action; therefore lose not all these for not taking heed to yourselves now. Therefore return your spirits from all external things, and only meditate on the death of Christ. I know there are different degrees of knowledge; yet let these who has the meanest measure of knowledge come here with honest hearts, and they sall not go empty away at this time. And because, as it is Joshua 6:10 when the people went about the walls of Jericho, they were commanded [to be silent], for this end, first, that whatever obloquies the enemies spake of them, they should not take heed to them; for before the seventh day were at an end, they should repent all their speeches, and therefore he would not have their minds withdrawn by answering them.[1] Secondly, he would

[1] The obloquies and aspersions to which the author and his brethren were constantly subjected during the course of these great affairs is once and again referred to in no ambiguous terms throughout this collection. He here informs us how he endeavoured to meet them. "He was," says Baillie, "silent under misconstructions;" although on one remarkable occasion, in the Assembly of 1642, his indignant feelings compelled him to break through the customary restraint.

have them to be silent, because by conference they might be interrupted from going on, or their order broken. And specially he would have them to be silent, because their faith was to be exercised now; and faith works best when the tongue is silent. Even so I sall permit you to silence, that your faith may work the better. I sall only speak some few things to you, to meditate upon, as the Lord sall think fittest to dispose.

Beloved, we do not pray "that Almighty God would sanctify this bread and wine, by his word and Spirit, that it may be the body and blood of Christ;" but we say only that when it is sanctified by the word and prayer, then it is the sacrament representing the body and blood of Christ to them who believe: and to those who has faith we may say so. So after the bread and wine is sanctified we have warrant to say, "This is my body, broken for you." "This is the cup of the new testament in my blood, shed for the remission of the sins of many;" but we have no warrant to pray that God by his almighty power would sanctify the elements to be the body and blood of Christ.[1]

Meditate upon the death of Christ now, and think seriously upon it. There is not a better thought for you than the last words of the sacrament. "So often as ye eat this bread, and drinks this cup, ye shew forth the Lord's death till his second coming again." Even the death of the Lord of glory is called to remembrance by us now. This is a wonder of wonders; it is the mystery of all mysteries; the mystery of godliness, Christ manifested in the flesh. That indeed is a great mystery, that Christ should come into our flesh, and then, when he is come, that he should die for us. And when ye think upon it, I would have you to do it with bitter hearts, for your sins; secondly, with believing hearts also, that though your sins were as scarlet, even twice listed, double dyed,

[1] The most flagrant and alarming change in the Scottish Liturgy, bringing it into near conformity to Rome, occurs in the following sentence in the Communion Service:— "We most humbly beseech thee, and of thy almighty goodness vouchsafe to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine, *that they may be unto us the body and blood of thy most dearly beloved Son*."

yet his mercy in his death and suffering, ye thinking aright upon it, can make them white as snow. Ye cannot think sufficiently of his mercy, but your fault is that you think over little of his justice. Who can think enough of that whilk is infinite and boundless? Presumption comes not through thinking over mickle of the mercy of God, but because men thinks him to be all mercy, and to have no justice. But if we will come with sorrowful hearts for sin, and with believing hearts to get mercy in Christ, then we sall not miss to get pardon.

Remember of the death of Christ with thankful hearts also, and remember it with a purpose to obey his will hereafter; for if thou have not this purpose, thou but deceives thyself, thy humiliation is but hypocrisy, and thy faith is but presumption.

Second

I beseech you, beloved, to gather all your thoughts together now, and trouble them not with thinking upon other things; think upon that whilk ye are about now; have the sense of God's presence; and let your souls be present, and think it not enough for you to be present in your bodies. I told you that silence was enjoined to thir people, that their hearts might be exercised about faith, for it was only by faith that these walls were tane down; so I would have you to be exercised about faith now. For us to tell what were the things whereupon they exercised their faith, we cannot, for that is not revealed; but I may say there were variety of purposes into their hearts: for all the thirteen times they did compass the walls, there would be enough to hold their minds well exercised. And if ye yourselves will consider what ye have been hearing and doing thir years bygane, ye need not to want enough to think upon; albeit we should speak no more to you than was spoken at the beginning, ye need not to want matter of meditation.

Whatever was the matter of their meditation, they might have thought upon that whilk is set down in that Hebrews 11:3; and we may think also upon these; and we will find it not to

be unprofitable for us. "By faith we believe that the world was made;" we have no warrant to believe that it was created but only by the word of God. And so they might have thought, God has made all the world, whilk is greater nor Jericho, and he can destroy it again when he pleases; and so may not he also destroy this strong city for us? And if we think right upon it, it may put us in hope of two very great works; first, of our regeneration; second, of our resurrection. When he created the world, he did no more but spake a word, "Let there be light," and it was so; and so if the Lord sall but say the word, "Let there be light into our dark souls," it must be so also. 2. He says that at that last day he sall raise up these ugly bodies of ours, and instead of corruption they sall put on incorruption; then if thou believes that the world was made by him, and he destroyed it, and made it to flourish again, thou will also believe the resurrection. So we can look upon none of the creatures but we may think it was God who made this, he can ruin it when he pleases, and he can restore it again; so can he do with body and soul.

Third

I would leave to speak anything to hinder your meditations, but I know that some hearts are so barren that they cannot find a good motion to meditate upon. If ye find it so, it is a token ye are blind; for if ye will look in right to your own souls, ye will find good motions there, that ye may rejoice in them, or else ye will find them to be fruitful in ill and bad thoughts, and barren in heavenly thoughts, whilk may humble you. And if ye find your heargs barren of good thoughts, send up your prayers to heaven to fetch down thoughts from thence. If men have any good thing in their bodies, minds, estates, etc., they have a great care to show it; but we should show it before the world that we have Christ seated into our hearts and persons, in our families and congregations. Ay, the cross and the shame of Christ should be the matter of thy gloriation: think and talk upon that, and think upon nothing so mickle as that, and rejoice in it. "God forbid

that I should rejoice in anything but in the cross of Christ," says the apostle; and again, "I desire to know nothing but Christ, and him crucified." Thir people, in compassing thir walls, might have thought of the sacrifices of Abel and Cain,[1] how Abel's was acceptable, but not Cain's. They might think, Others may compass thir walls about as well as we, and take the town. Ay, but they might think again, Cain offered a sacrifice as well as Abel, but Cain's sacrifice was not accepted because it was not done in faith, nor in obedience to God's warrant; but for Abel's, it was accepted, because it was done according to God's commandment, and in faith;. but others cannot do so, and therefore we sall only prevail, but not they. And a wicked man may sit down at the Lord's table with us, and partake of the sacrament; but he sall not taste of the sweetness thereof, if it be not done in faith, and in obedience to the commandment of God; but if thou sit down here in that obedience to God, and in faith, and believes the promise that God has made, then thy coming here, it sall be comfortable to thee.

Fourth

Would ye be thinking upon that ye are to be about, before ye come to the table, ye would find greater comfort into your awin souls; and we might expede (despatch) the more quickly also. And therefore, strive to prepare your awin hearts, and be thinking upon this whilk ye are about, before ye come to the table. It is not ane easy matter to have commandment over our awin hearts; there is no man who is able, albeit he were as perfyte as Job, (and he by the testimony of the Spirit of God is called upright), who is able to command his outward senses as he pleases, and mickle less is he able to command his thoughts within; for it would be a shame before all the world to see what ill is within the best. And therefore, if we make not a covenant with all, both within and without, we cannot keep them. And therefore, I would have you to make a covenant with your hearts and minds, that so ye

[1] Hebrews 11:4

may, with present hearts and united forces, at this time worship, honour, and serve God, and so get comfort to your awin souls. Alas! beloved, if we could but now remember of this, "To his second coming again," it would ſtir us up to take heed how we eat and drink at his table. There are two things faſt rooted in many of our hearts—firſt, that we ſall never be presented before the Judge; we do apprehend that: second, that Jesus Chriſt ſall not come again; and yet, for all that he ſall come, and we ſall be presented before him. Oh, if we could think upon this! Oh, but it was divinely spoken, especially at this time, "Till I come again!" As if he said, "I tell you now, I will be absent from you for a while, but I will come again; and I leave you this in a token; therefore do it till then in remembrance of me."

Beloved, there was more matter of meditation for Israel, and for us also, in that cloud of witnesses. I was speaking to you of Abel's sacrifice, who was the firſt martyr for the truth, and of Cain's. Abel's sacrifice might comfort them: they might think, Others may compass thir walls as well as we; so they might think again, Cain offered a sacrifice as well as Abel, but it was not accepted. Wherefore? Because Cain had not a warrant, and so [it] was not done in faith; but Abel's is said to be more excellent than Cain's, because it was done in faith, and had a warrant for the doing of it. So they might think, Albeit these who are not the people of God compass thir walls, yet that ſall do them no good, nor hinder us. And so we may see the difference between the outward actions of the wicked and the godly is not great; but the wicked does not what they do in faith, and therefore it is only a sowing their bread upon the waters.

Fifth

If ye would be filled with heavenly thoughts, (for all our speeches are only to furnish such thoughts to you), it were well. If the Lord would be pleased to fall in immediately (exert immediate influence) upon your hearts, and fill them with holy and heavenly thoughts, that so ye might be also godly without, and

especially now at this time, it would be comfortable to you, and it would be ane evidence to you of the favour of God. It was by faith that Enoch pleased God,[1] for he is one in that roll of believers, because he walked with God, and by his walking with God he pleased God; and he, pleasing God here, he in his awin time translated him into heaven, and possessed him there in life everlasting, both in soul and body. So he had faith; for without faith it is impossible to please God, and there is nothing we can do can be acceptable without faith. And, therefore, as there is mickle spoken of faith here and elsewhere, so I would have you labouring to have it: and, indeed, it is wrought by the Spirit of God; therefore cry to him for it.

If the host of Israel, walking calmly about the walls of Jericho, had called to mind this, that Enoch, after that he had walked a while with God, and pleased him, was then translated into happiness in heaven, so when God's appointed time came, they might be assured of victory by his example; for he was a witness to them, and every one 1 the cloud of witnesses was a proof to them. And I would wish that when through unbelief manifold disorders breaks out into you, and ye find strongholds of unbelief that ye cannot get brought down, that ye would then look to the cloud of witnesses, and read this same chapter. Hebrews 11, and meditate upon every example of it; and then, by the Spirit of God, and that little spunk (spark) of faith whilk ye had, ye would find comfort. Always (nevertheless) Enoch, he was translated that he should not see death. Was this for any possessions he had in earth, or for any honour and excellence he had in the world, or for any natural part in him, or for any supernatural part other than faith? No, it was Christ, by his faith, who did translate him; for he believed in God through Christ, and therefore he was acceptable to God. And therefore let us thank God for any earthly thing that we have, but let us not think that it will make us acceptable to God; but if we be his children, he

[1] Hebrews 11:5

only gives us these because we are acceptable to him. All these are as ornaments and pearls to the child of God, but faith is a diamond hung upon the breaſt, decoring (adorning) all the reſt. If we have the grace of faith, we have enough; but if we have it not, then we have nothing.[1]

Sixth

Ye are warned here to remember of the death of Chriſt; and ye, remembering it in faith, then ye may apply your hearts and your hands to it. Now, certainly, without faith it is impossible to please God. Do not deceive yourself to think that your coming here to the Sacrament does your turn; no, certainly; ye displease God if ye come here without faith. Your offering of any of these spiritual sacrifices without faith, is like the Israelites' offering of a sacrifice without a prieſt; and that was a thing intolerable. And, therefore, whatever ye have, ſtrive to find this into your souls; ſtrive to find light, knowledge, faith, and to have the sense of it, whilk gives peace and joy in the Holy Ghoſt, and that certainly is the ground of it. Your present doing it remembers you of the Lord's death, and that he ſall come again.

The Apoſtle says, "Without faith it is impossible to please God; for those that come to God muſt believe that he is, and that he is a rewarder of them that diligently seek him."[2] Now, believing in God is to come to him, and to leave ourselves and the world; and when we go on in obedience to his commandment, we come ſtill nearer to him. As I think thir people, the oftener they compassed the walls, they came nearer to God in faith; and I think at the thirteenth time they were nearer than at any time before, for by their often exercising thereof it did grow. And, therefore, it is good for us, in the use of the means, ſtill to be drawing nearer to God. This kirk was anes running faſt from the

[1] "A man's natural parts are like a veſtare of gold, and the gifts of grace are like precious ſtones, but this of faith is like a precious diamond in the middle, incomparably greater in worth." Sermon before the Assembly of 1639. Acts 5:33

[2] Hebrews 11:6

Lord; and therefore if it please the Lord to return us again, we must make faster fordward than if we had not gone back. These who has faith must still be seeking, for they see themselves to be indigent. Thir people, they wanted power to beat down the walls themselves, therefore they must look to God for his help; so when we find great and strong corruptions in us, then there is ane open door for us to come to the Lord, to seek his help. Now it is impossible for us to come to God unless we know two things of him, first, that God is; second, that he is a rewarder of them who seek him. There be many who are atheists into their life, — who lives as if there were not a God; and these the Lord punishes with atheism in their affections also. For when they live as if there were not a God, then they come to that,—to think that there is not a God; and so they perish in blindness of mind and hardness of heart. And there be many who never considers what the Lord has prepared for them who seek him. And therefore it is good for us at all times to think that there is a God, and that this God is a liberal rewarder of them who seek him.

Seventh

If so be that we sought the Lord, he would be found of us; and he is a rewarder of these who seek him. And therefore, in confidence that he is so, remember that ye are now at the table of the Lord, and ye may now put your hand to the greatest delicacies under heaven. If we find that there are dainties to be gotten here, and we are sensible of our wants, and know what our enemies are seeking against us, were it not good that we should come to seek supply of all? O but it were good for us that we could get our hearts lifted up to heaven, and get faith drawn down from heaven, at least some measure of it; then the more sensible that we were of our wants at first, the grace of God would be also the more sensible to us, when it came, and we would detest the unbelief of our awin ill hearts, and would count so much the more of the great mercy of God in Christ. If so be that we come in faith, must we not be of these who believes that God is, and

that he is a rewarder of these who diligently seek him? There is not a believer but he who seeks to God; and when he seeks to God only, that teims (empties) him of all conceit of himself, and makes him to seek more to God. And then faith assures him that there is a reward for them who seek to the Lord, as he says to Abraham, "I am self sufficient, and so I need nothing from thee; and am able also to furnish thee in all necessities wherein thou can ſtand. It is I who saves thee from all ills, and beſtows every good thing upon thee." Thisis a great comfort, and a sure ground for the child of God to reſt upon; the Lord is a rewarder of them who seek him; he is a sun and a shield; he blesses thee with all good things, and saves from all ills. He knows not God aright who knows not both these to be in him, and that he is the disposer of all things; who will thank God that he beſtows any portion in the world upon him, and is not thankful for his life; or these who rejoices when they find comfort in their souls, and rejoices not also when they are saved from many ills; but if thou know God aright, thou muſt know that both preservation from ill and beſtowing of good comes from him. What is the matter, although we be not proud in ourselves, nor brag not of anything that is in us, if so be we know not that there is sufficiency in God? But in acknowledging both these, we will be humble in ourselves, and give glory to God; and indeed this is the beſt case that we can be in—ſtill to be humble in ourselves, and ascribing all glory to God.

Eighth

It is by faith that all those great works are done, and it is by faith that we are partakers of Jesus Chriſt in the sacrament, and therefore it were meet for us ſtill to be crying, Lord, increase our faith; Lord, I believe; help my unbelief. If we would come but to this, then our Communion, it would be acceptable to him, and would be also comfortable to our own souls. Beloved, although I spake of nothing to you, yet ye should be ſtriving to speak inwardly to your souls by meditation, and for this end ye should

labour to be acquainted with things, that ye may the better think upon them; and learn now to call your thoughts homeward, that ye may think only upon God and your own soul.

The people of God, when they compassed the walls of this city about, as they might have thought upon the creation of the world, so they might have thought also upon the destruction of it. For the Lord destroyed all who were in the world except Noah and his family, and they were saved by faith,[1] and so might they think, He who destroyed the whole world for the sins thereof, why may not he destroy this city for the sins thereof? So we should learn to look at the threatenings whilk God has denounced against his enemies, and to the promises whilk he has made to his children; and if we will do this, it will refresh us into our greatest straits. Indeed, he appeared many ways to be the Lord of glory, but now he appeared in another manner than he had done at any time before. So if we will believe the word of God, there is aye comfort to be found in it for the child of God; but we do ofttimes think that we believe, because we try not whether we have faith or not. They did believe that the world was destroyed, they saw it not, but they knew it by faith, and yet they were assured of it; and so they knew by faith that Jericho would be destroyed also. Now this purpose is notably spoken here of Noah, "that he, being warned of God of things not seen yet, moved with fear, prepared ane ark to the saving of his house, by the which he condemned the world;" for ilk hammer that he laid upon the ark, it was a preaching against them. "And so by this he became heir of the righteousness of faith;" for by this doing he had right to all things, and they all belonged to him, and to such as followed his course. And that same night that he was warned of God, he obeyed; for there are some who are warned, but will not take with their warning; God teaches some, but they will not be taught; and how many are there whom God takes pains upon to humble them, but they will not be humbled; and

[1] Hebrews 11:7

God is furnishing liberally to them, and yet they are continually in want! And therefore it is good for us to take instruction and warning when the Lord offers it, for except we take warning from the Lord, when he offers it, we will never be moved to build ane ark for the salvation of our awin souls.

Ninth

Look into your awin souls, and beseech the Lord to waken up your awin hearts, that they may ascend up on high to draw down things needful for you from the Lord, and that we may still look back to the cross of Christ, that it may be als recent in our memories as if we had seen it, or now saw it. The natural man, he is but a stranger to the faith and all the comforts of God that the believer has in his heart. When pagans take themselves to a promise of God, yet they know not what they are doing, nor know they what the children of God are doing when they lippen to a promise; but they begin to laugh at them. Yet let the world laugh as they will, still theymust believe the promise of God; then, albeit the enemies mock and scorn, yet God sall have glory, the enemies sall have confusion, and thy awin soul sall have comfort. If all the world could believe the promise of God, there is enough for all.

Abraham, by his faith, he did great things, for he is called "the father of the faithful," for by faith, he being called of God, left his awin country, and went to a country he knew not.[1] We should imitate Abraham in this, and we will do it if we have faith, even resolve to quite all things in the world for Christ's cause and the gospel's, even that whilk is dearest to us in it. We must confess God before men, as we would be confessed of him before men and angels, and so resolve to quite all that we have in the world, and anes come to this, that we have it written into our souls that we would not quite our hope for all our present possessions. A natural man who kent no more but by the light of nature could say this, when he was dividing ane earthly kingdom.

[1] Hebrews 11:8

It was asked what he had reserved for himself, he answered, " Hope." Ay, where there is hope and faith together, these cannot be unsatisfied, and we may say that the hope of the children of God is a thing that gets satisfaction, but finds not satisfaction in the creatures, but only in God himself. No less can do the turn of the child of God, and therefore, if we be the children of God, we have blessedness in fruition here, for we are sure it is to come.

Tenth

If ye were in silence, if it were no more but to know how barren your hearts were in any good purpose, your silence might thus be profitable to you. Ye might think, if I should never hear anything that is good, how mischent (wretched), ill, and barren then should my heart be; and when the word is spoken to you in season, it would make you to receive it with appetite and desire. Indeed, God's people might think that the Lord who had appeared to Abraham, to Isaac, and to Jacob, and the rest of the patriarchs, and had ordained them to live as pilgrims in tents, that then he had not ordained fixed habitations for the wicked, and so they might hope that that city should be demolished. For Abraham, Isaac, and Jacob lived all thus, being heirs with him of the same promise, and the reason of it is given, "Because he looked for a city which hath foundations, whose builder and maker is God."[1] This is the only thing that will make us to go on without longing, and be content with the fare and entertainment of pilgrims: nothing will move us so mickle to the doing of this as faith—to remember that there is a Jerusalem above. If we could think upon this, (and ofttimes he sends us hard fare for this end), it would be well. Great spirits in the world will devore (achieve) many things; but there is nothing will breed such contentment in greatest straits as this, that there is a city prepared for us that cannot be shaken, a city that will stand against all the storms that can blow, because it is builded upon the rock. Jericho was builded with men's hands, and so might fall, but the Lord, he is

[1] Hebrews 11:9-10

master builder of Jerusalem above. But because we cannot cast the anchor of our hope within the vail, therefore is it that many times we are miscontent in the world, when we are even, as we would think, at the very top of our ambition, yet even there we will find wants. For there is no contentment in anything here, for they have not a sure foundation, but are builded upon the sand, and so they are nothing but vanity; and if thou has trusted in anything of that kind, thou will find it to be the greatest grief of anything to thee.

Eleventh

With believing hearts let us now look to the covenant of God, and to the seal of that covenant. O beloved, if we could find some true power of faith to bring our hearts really to God, and to think little of the world, or of all the threatenings or allurements of it; if we could deny ourselves altogether, and cast us over into his hand, it were good for us. This denying of ourselves, and casting ourselves over only upon God, would work a great change into us, whileas while we hang on the world, and lippen in anything more than God, we frustrate ourselves of the comforts of God's word, and of the promises whilk should uphold us in our purposes and callings. Sarah, she was marked for her faith as well as Abraham;[1] and the women of Israel who sang the song with Moses at the Red Sea, by that their faith was confirmed. Such women as were now living without Jericho, and were believers, might comfort themselves in remembrance of Sarah; for God takes notice of grace wherever it is, both in young and old, and in all sexes. So we should not despise the grace of God in any, although there be infirmities and weakness in the persons who has it; ay, even in these the Lord can make the power of faith to kythe very greatly; he can make precious flowers to grow out of dunghills: and there is no word of her unbelief here; for she judged him faithful who had promised, and so he performed his promise. If thou cannot get this done stedfastly, yet put thy awin

[1] Hebrews 11:11

heart to it, till thou be assured of the truth of God's promise; if so be that thou can believe the promise, then thou has this comfort, that God is bound to fulfil it to thee. There is nobody who will send up ane empty heart to God, and takes hold of a promise, but they must get grace; and that is the sweetest reciprocation that can be, to be giving our hearts to God, and to be receiving grace from him. It is good for us to be evermore sending up our prayers to God, and to be evermore receiving what we need from him; and thus still keep society with him, as we delight to be in their company whom we love.

Twelfth

There was a promise made to Abraham that there should come out of his body, albeit it was almost dead, innumerable multitudes of people, who should be as the stars in the heaven for multitude, or as the sand upon the sea shore,[1] so that it should be als impossible to number these who came out of his loins as to number the stars or the pickles (grains) of the sand; and he believed this promise, notwithstanding all that deadness; and accordingly it came to pass. Beloved, we do great wrong, and deceives ourselves of many things, if so be we believe not the promise of God, or when we lippen to no other promise but of our redemption; but we should lippen to him also in the performance of all other promises. When thou can do that, then thou may say, My soul lippens to God who has promised other things to me, as well as he has promised redemption. When thou lippens in God for nothing but salvation, that is but presumption; no, rather say, " Wh should not I take my worldly estate from God as well as life everlasting?" As God has made many promises to us, let us strive to believe them all. It may be we have ado to lippen both to a present providence of God, and to ane extraordinar providence also; therefore let us believe both: then may thou say: "Whom have I in heaven but thee? and I have none mn earth beside thee." Then may thou say: " Come now what

[1] Hebrews 11:12

will come, I will bellieve the promise of God;" for he is all in all to the believer; and join to thy help to get a full assurance of faith: and what thou finds deficient, that thou of thyself cannot winn to (attain to), pray to God to increase it.

Conclusion after the Communion

Beloved, only a word or two now, and so we sall close. I was speaking to you of the fall of the walls of Jericho, in the end of Joshua 6, to shew that the ruin of that city was notable and singular in a [ ] manner. Joshua there, by warrant from the Lord, he pronounces a curse upon him that sall rise up to build the walls of that city Jericho again; and it was a very severe curse: and not only was it pronounced in general to be severe, but even in particular it was ſtrait and severe. For he says, He that presumes to build this city he sall lay the foundation thereof in his firſt-born, that is, his eldeſt son sall die presently; and if so be that he go fordward, and takes not a lesson by this, (how many sons he had who did it we know not, or if the reſt should die), "then, at the setting up the gates thereof, his youngeſt son sall die." This was a very ſtrict and peremptory curse that was pronounced againſt the builder of this city. There were many reasons for the peremptoriness of it, but this seems to be the chief one. Because that whilk God caſts down by his awin hand immediately, and he employs not the help or power of man to the doing thereof, man is over pert to mint (offer) to set it up again, let be to do it: when anything is caſten down by man, man may build that up again, but not that whilk is directly and immediately caſten down by God himself. Application.—God with his awin hand and immediat power did caſt down Jericho into this land, and build up the walls of Jerusalem; and therefore it is not possible that a curse can go by (paſt) these who presumes to build up Jericho here again: whatever temporal curse come upon them here, yet they sall not miss ane everlaſting curse, if they leave not off down the walls of spiritual Jericho into thy soul, take h that thou go not to build them up again; for if thou begin to do it, the Lord sall

kill thy first-born, even that wherein thou delights most; and if thou go on into that course, he sall not leave one that may be any comfort to thee. And yet, for all this, for als sore and peremptory as the curse was, there was a man found who took the deed in hand; he was a man of Bethel where there was idolatry; and it was in Ahab's days, who was a silly king, enticed to idolatry by his wicked wife Jezebel. At that time ane Hiel presumed to build it;[1] he could not be ignorant of the threatening, and albeit it was a pleasant part of the country, yet for the space of five hundred years there was not ane found who durst put his hand to it; yet this unhappy man, he makes to work, and it may be that he did it to please the king, and he says, "If no man will take this turn in hand, I will take it, for I have wit enough to get it done, and I have strength also."

It seems there has been three things moved him to this. *First*, Unbelief. He believed not that Joshua his threatening was to the fore; he thought, it is long since this threatening was pronounced, and it is forgot now. So he apprehended not that the threatenings of God's word were everlasting, and that made him that he would do it. *Secondly*, It was a piece of fine fertile ground, and it lay in a pleasant part of the country, and ye hear he had children; and so avarice made him to assay it, that so he might get ane estate made up for them.[2] Thirdly, What was it that made him to go on after his first-born was dead; what gart (made him that) he would not leave aff till the gates thereof were say up, and so to lose his youngest son also? No question it was the pride of his heart did that, that even albeit his conscience told him that he was wrong, and the success of his business also, yet

[1] The allusions here, and in what follows, to the Queen and Laud are too plain and pointed to be mistaken, though they may have fallen harmless on the audience. "*It may be that he did it to please the king*," would hardly have occurred to Henderson, but for what he knew of Laud and his doings at court at this time.

[2] This remark was no doubt intended to apply to the bishops, whose known motives in seeking and accepting bishoprics were, in many instances, as here described. Vide Supra, p. 82, note.

he thought, What, will I open the mouths of the world about me to think that I have remorse for anything that I have done? I will not do that, but I will go on in my intended course, though all should go to all.[1] This indeed is the very thing that makes men go on into ane ill course. 1. They think not the judgments of God in his word to be true and everlasting. 2. Avarice; evermore seeking the world, and wats (wots) not how to get it; and before he have not his house builded in the world, he will do what he can to ruin God's, that he may get his awin builded. 3. Pride. Oh! he scorns to have a name of pusillanimity; but who art thou to strive with thy Maker? If they have begun with threatenings and thunderings, they think they cannot with their credit desist again till they get the matter to a point.[2] And therefore it were a happy thing for us to keep ourselves from these, and to keep faith in a good conscience; and labour to have our minds set upon heaven, and not upon the earth; and labour to have humble hearts, free, so far as may be, from haughtiness and pride. Thus sall thou be keeped from attempting such a course, and so sall live blessed here, and all thou has, and sall at last be brought to everlasting happiness hereafter, through Jesus Christ. To whom, etc.

Prayer

O Lord, if through continuance and joining of spiritual exercises we could find faith wakened and still ascending upward, then that would be great contentment to us; but evermore while we live we find great proofs of ignorance, doubtings, and manifold infirmities into us; and so it must be only through Christ and his power that we must be saved from the power of unbelief.

[1] A proverbial form of expression, not very common now, meaning "though the worst should happen." The same occurs in Baillie ii. 187, "Let the House of Commons and the city do what they would, if all should have gone to all, the House of Lords was peremptor."

[2] This applies to the king in particular, whose honour and credit were always urged by the creatures of the court as considerations paramount to all others, for which the subject was bound to sacrifice his dearest interests. Hamilton professed no less throughout the tedious negotiations of the following summer.

And therefore, O Lord, because we have been now speaking and hearing of faith, make ilk ane of us all to look in to our awin souls, and see what seed of faith is there; that so it may be watered from thee from above, and we may be careful then to get it keeped, and to count the heart to be a paradise so long as it is there. And we entreat thee, O Lord, because we will meet with oppositions, and it is not in our awin ſtrength we can ſtand, acquaint us with the oppositions we may meet with in the way, and that we may know that there is great enormity into our hearts; and so may draw into Chriſt, to get ſtrength againſt all oppositions: and let us know that for ilk horn that our enemy has to pursue us, he has a hammer to beat it down. And, Lord, we beseech thee to frame our hearts to the doing of thy will; and let us know more and more of it. We bless thee, Lord, for what thou has begun into us, and what thou of thy mercy has been pleased to do to us this day. Lord, we have silly hearts, fill us with the sense of thy kindness as we ſtand in need; our hearts has not been right with thee this day; yet we truſt that thou will gather up the leaſt motion or intention to do good, and that thou will make our intention to be acceptable to thee, through Chriſt. And for time to come, Lord, give us grace to reſt upon Chriſt, and ſtill to use the means that thou has appointed, till the walls fall to the ground; we know that not a jot of that whilk thou has promised sall fail, if we wait on, and therefore give us grace to wait on till the appointed time come. Lord, save us from thy curse, for it is heavy and sore; we indeed have deserved it, for we have put to our hand to the building of Jericho and Rome, or, at leaſt, we have countenanced these who has been preassing (ſtriving) to build it, and laid the groundſtone thereof, and were building up the walls very high, and presumed to get the roof upon it. Lord, be merciful to us for this, and let us never again return to that course. If it sall be said that one day we follow one religion, and another day another religion, then we sall be counted the affcaſt of all people both by God and man; but blessed are they who endures to the end, for they sall get the crown of glory. Alas, Lord, many departs from

thee without any opposition, and therefore it were just with thee that thou should hide thyself from them, when they turn to thee; yet we are sure, if so be we will turn to thee with the whole heart, thou will accept of us: Lord, we beseech thee to do it, that so we may be filled with the sense of thy love towards us, and may be refreshed thereby. Lord, look graciously upon thy kirk in all the parts of the world where she is suffering distresses and troubles for righteousness' sake; Lord, relieve her and help her. And be merciful to this kirk and land: Lord, we entreat thee not to suffer Jericho to be builded up here again, after it has been anes casten down; but make Jerusalem and the walls thereof [to be builded up]; and let curses of all sorts be upon those who are preassing to build Jericho again. Bless all these who are in places of authority, for Christ's sake, especially our King's Majesty; fill him with wisdom and counsel from thee, and give him a love to thy truth in his heart, and with a resolution to obey it; that so there may be a blessing upon him and upon his people over whom thon has set him. Let not his authority and power be exercised against these who are just and religious, but against the wicked and profane. And, Lord, incline him to take such a course as may be most agreeable to thy will, and may serve most for establishing thy truth into this land. Bless his Queen, and make her a hater of idolatry, and a lover of the truth of religion. And bless their children, that in their awin time they may be profitable instruments for holding down errours, and setting up the truth of religion; and for this end make them to be bred and brought up in the ways of Christianity and holiness. It is because of the sins of the people that there are such ills into a land; and because they love not the truth, therefore it is just that thon stir up others to be evil affected to it: Lord, give us the love of thy truth, that so thou may continue it with us. Thou may justly raise up a new generation to remove the truth from us, because we do not entertain it as it becomes; and so we may only wyte (blame) ourselves if the gospel be removed, and not lay the wyte upon others. Lord, give thy blessing to the nobility, etc.; especially we

remember these of them to thee who loves the cause of Christ. Alas, the love of the world deceives many; they think these who follows it to be despised; but thy children knows that they ought not to seek the world. These, O Lord, who have given up their names to thee, let the enemies see that thou art for them, and upon their side; and let it be known that thou art their God. Lord, bless all the assemblies of thy people this day, and bless us who has been here assembled before thee. Let us go away with some sense of thy love towards us; and if we find no more, yet let us find a further resolution to resist our corruptions, and all the tentations of sin, and to walk in thy ways till we come to the end of them, and then get that reward promised to us, and purchased by Jesus Christ. To whom, etc.

Preface

There is one thing above all others that the children of God do seek after: "One thing have I desired of the Lord, that will I seek after," says that king and prophet, Psalm 27:4. Mary also, Luke 10:2, she chooses that one thing necessar, while all others trouble themselves about many things; and the Apostle Paul says, "I determined to know nothing but Christ, and him crucified:" this was the principal thing he desired to know, and whilk the angels pry in to search,— even Christ, and his cross. And upon the other part again, there is only one thing whilk the Lord requires of his children, and that is set down 1 Samuel 12:24, " Only fear the Lord, and serve him in truth with all your heart: for consider how great things the Lord hath done for you." This one thing, I grant, contains many things, yet all tends to this,— to have the fear of God. And Samuel there, like a priest and a prophet, urges this duty greatly upon them. First, he says, "Fear not: albeit ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then ye should go after vain things, which cannot profit." That is, if ye fear the Lord, and serve him, ye need not to fear his wrath; yea, notwithstanding all the

wickedness that ye have committed againſt him, ye need not to fear, if ye will turn to the Lord, and serve him with your whole heart. And was there not great cause of fear then, that even in time of the wheat harveſt there should be thunder and rain? And yet he says to them, "Fear not, for if ye will yet turn to the Lord, notwithſtanding all the wickedness that ye have committed, yet ye have no cause to fear." And the reason he gives for it is, " For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people." As if he said, this is ane evidence to you that ye are the people of God, if so be that ye fear him, and turn to him with your whole heart. If ye have the fear of his name, and worship him, as he has commanded you, and reverence his majeſty, then ye need not to fear his juſtice, but may truſt in his mercy. The second motive whereby he preasses (endeavours) to ſtir them up to this is this: "Moreover," says he, "God forbid that I should sin againſt the Lord, in ceasing to pray for you." So if they would fear the Lord, and turn to him with their whole heart, then he promises to pray for them: and, indeed, this is a special and exceeding great favour, to be partakers of the prayers of the faithful. The third motive is, "Considering how great things the Lord hath done for you;" and, indeed, this was a matter of rich meditation to move them to fear the Lord. And then he tells them, to conclude with, "If ye will not fear the Lord, but will do wickedly, ye sall be consumed, both ye and your king." Surely, beloved, if ye will set to and fear the Lord; I speak not of thankfulness now, as some does ſtill, but of the fear of God;' for that is sure, they who fear the Lord will be thankful to him, but they who fear him not, they can never be thankful; therefore I exhort you to fear the Lord, and turn to him with your whole heart: then ye need not to fear his judgments. Because, if ye turn to the Lord, and serve him with your whole heart, then ye are his people; and if ye be his people, that is sure, he will not deſtroy you. Albeit indeed he may take the fan into his hand, and purge the chaff from the wheat, yet he will not deſtroy the wheat; ay, I will assure you he may als soon

deſtroy himself as he can deſtroy you, if ye be his people. And then ſtrive to fear God, and so be in the number of his people; and then ye ſall be partakers of the prayers of his people, whilk indeed is a great benefit. And indeed, ye are very ungrate, if so be that ye will not consider what the Lord has done for you; and if so be that ye say ye consider what the Lord has done for you, and yet fears him not, nor turns to him with your whole heart, then there is great besottedness in you. And indeed, this is the beſt way for you to safe both religion and policy, king and country, that all perish not. But wicked men who fear not God, they bring deſtruction both upon themselves and others; they lose their part in the prayers of God's people, and never considers what he has done for them: and if so be that they look not to second causes, they ſall be forced to say that their deſtruction is from above. And therefore let us ſtrive to have this fear of God in our hearts, and beseech him who has the giving of it to beſtow it upon us, through Jesus Chriſt.

Prayer

Lord, we are not in things of this kind as we are in the works of our hands, for we can begin at these in the morning, and continue in our awin ſtrength till night; but in things of this kind thou muſt be with us every moment, and that both in grace naturally and supernaturally. We have great need of thy hand and help always, and of refreshment from thee, through Chriſt; and we ſtand in need of thy sanctifying presence now. If there were no more but the outward work to be done, then we muſt go on into our awin ſtrength; but when the outward work is done, then is our sorrow great that we have found nothing from thee and thy Spirit all the time. Therefore, we ſtanding in need of thy help and supply, for the Lord the mediator's sake who looks upon us, and is present with thy people at all times, do good unto us now, and speak a word in season to our wearied souls,—a word that may be fit for us now, and for our present disposition, and the case wherein we ſtand,—a word meet for

ſtirring us up to do our duty. Lord, if we desired that one thing, to dwell into thy house, and considered that there were only one thing necessar, and desired to know Chriſt, and him crucified, we would be willing to fear thee, and serve thee, and to turn to thee with the whole heart. This is a ſtrange thing, that we come to thy house to serve thee, and yet, for all that, has not thy fear in our hearts; and alas | sall we come even to the higheſt point of thy service, and yet sall we not fear thee, and turn to thee with our heart? Indeed, for that thou may juſtly display the banner of thy majeſty againſt us, that so we may fear thee because of that, even as fathers deal with their rebellious children. Lord, because we have committed great wickedness in thy worship, and in our callings, and in following the ways of the world, we beseech thee to pardon us of them all, through Chriſt: for so long as we know not that our sins are pardoned, we may juſtly fear that thy wrath sall fall upon us, and therefore we beseech thee to pardon us, through Jesus Chriſt. And, Lord, forgive us that guiltiness whilk we have drawn upon ourselves this day. The hypocrite, he ſtakes (contents) himself with the outward part in thy worship, but the child of God, he looks principally to the inward man, and how the heart is disposed. God be merciful unto us, for our hearts has not been so near unto thee as they ought to have been this day; but, Lord, bring them nearer to thee at this time, and hold them with thee: Lord, give us grace ſtill to wait upon thee till the seventh day, and the laſt time of the seventh day. We know that thou can give somewhat of the firſt fruits and sheaves to thy awin here, and then at laſt thou will give them the full harveſt: Lord, do so to us. And give us grace to consider of the great things that thou has done for us: thou Ras made us and not we ourselves, and thou upholds us daily; but that is the greateſt favour, that thou has sent thy Son for our redemption, and sent down the Holy Ghoſt when he ascended, and thy Holy Spirit sensyne (since that time) upon us, and that thou has given us a seal of our redemption this day. If we be spiritual, we will think these to be great things indeed. These are not great things, whilk the world

counts great things; they are over great for us to receive, but thou counts them not great to beſtow upon thy people: but these, O Lord, are the great things, whilk brings us to ane everlaſting inheritance, and whereby we are made free from thy vengeance and curse. Lord, therefore give us grace, as we would be free of thy vengeance and curse, to walk in thy ways; and Lord, aſſiſt thou us by thy Spirit at this time, and let us know that thou has been with us, by helping us fordward some ſtep or degree; that so from the sense of thy presence we may close this day's exercise, and so may go home with peace and joy into our souls, through Jesus Chriſt, In whose, etc.

Sermon, Psalm 126:3-6

It is the Lord's gracious dealing in all the deliverances of his people, even because they are his people, he gives them matter of rejoicing; and yet he is so wise in his dispensation towards them, that he holds them ſtill in a dependence on him, that so ſtill we may have something to pray for to him, whilk we muſt have supplied by (over and above) all that we have gotten before. Surely, beloved, it cannot be denied by us but "that the Lord has done great things for us;" and if so be that we will also unfeignedly acknowledge the truth, we may say, "We are glad of them." And yet, for all that, we have ſtill cause to pray to the Lord, that he who has begun the good work among us would also perfyte it; and we may be assured of this, if we will continue earneſt with God in our prayers, he sall bring the work to a happy end. It was so here with the people of God upon their begun return out of Babel: they waken and ſtir up themselves by a commemoration of God's former goodness towards them; "The Lord has done great things for us; we are glad:" for so it is in the original, and not *whereof*. And yet, for all that, they pray to God, "Turn again our captivity;" and tells that if he would do that, it would be als refreshing to them as the ſtreams of water that comes from the north to the dry south; and withal subjoins ane assurance that it sall be so, according to their prayer, "They that saw in tears sall

reap in joy." And so these who depends continually upon God, and bears affliction patiently, and does the thing whilk he commands them, "and goeth forth and weepeth, bearing precious seed;" all that sall be recompensed when it comes to the shearing, for these "sall come in with rejoicing, bringing their sheaves with them."

There be three things here in the words to be taken heed to —1. The praise that they give to God for that whilk he has done, "The Lord has done great things for us, whereof we are glad." 2. The prayer that God's people make to him, "Turn again our captivity, as the streams in the south." 3. The prophetical confidence they have that it sall be so: "They that sow in tears, etc."

I. "The Lord has done great things for us." They acknowledge and confess, from their awin experience, that the Lord has done great things for them, and this indeed was a good confession. This day's exercise, it was begun with a confession of sin, and I wish now it were ended with a confession of thanksgiving. For there is a threefold confession spoken of in Scripture. First, there is a confession of sin, Psalm 32:5, "I said, I will confess my transgression to thee; and thou, Lord, forgavest the iniquity of my sin." Second, there is a confession of faith, as it is Romans 10:10, "With the heart man believeth unto righteousness, and with the mouth confession is made to salvation." And in these times, when religion, or any point thereof, is in danger, that is the proper time we ought to make this confession. And it is not enough for us to say over the articles of our belief in general, but whatever point of our religion we see to be in danger, we are obleist to confess that point before the world, and to promise to stand to it.[1] And then men attain to a further degree of perfec-

[1] We discern here what may be called the first germ of the Westminster Standards. In the Assembly 1639, session 19, Mr. Alexander Henderson moved, That it was expedient that there were a positive Confession drawn up, and these errours related therein, and expressly condemned by the Church, and the doctrines of the Church of Scotland cleared, that none hereafter pretend ignorance of them, and that this grave work were recommended to such and such men; the which motion the whole Assembly did

tion than before, for before they were only professors of religion, but now they are confessors of it. Third, there is a confession of thanksgiving, and that is when any confesses that the Lord has done great things for them, and so they are thankful. Thir three confessions of necessity must go together; for he who is not humbled for sin, and has not gotten a sight thereof, that so he may confess it, he will never seek in to Christ; for it is only the sight of the guiltiness of sin that makes any to flee in to Christ. Secondly, if there be not faith to believe in Christ, then there will not be ane open confession for him, nor for his truth; and if there be none of these, then thou will never confess that the Lord has done great things for thee, but when it is done, thou will say it is thyself who has done it. But if so be that thou sees thy sense of sin, and of Christ, and of redemption by him, and has faith to believe in him, and to confess him before the world, then thou will say, "The Lord has done great things for us." And, therefore, since ye began this day's exercise with a confession of sin, and we have of late made a public confession of our faith, let us also close this day's exercise with a confession of thankfulness, from our awin experience, and say, "The Lord has done great things for us, whereof we are glad."

"The Lord has done great things for us." In this acknowledgment and confession there be three points considerable of thankfulness, whilk are all aimed at here. 1. That they were great things were done. 2. Who it was that did them—"The Lord." 3. That they are done not *against* us, but "*for* us."

First, "great things." What great things were these? If they will remember all the great things were done for them fra they came out of Egypt, they were great indeed, and would take a long time to tell them, and yet many times does the prophets and

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approve. We find that the chief burden of this great work came to be laid on Henderson himself, with leave to cease his ordinary ministry when so occupied: and there can be no doubt that his labours under this commission prepared him for the important part he afterwards took in the Westminster Assembly.—See M'Crie's Miscellaneous Works, p. 40.

servants of God remember them of these. But there were toree things that were great in the present deliverance out of Babel. 1. Because it was ſtrange, and a thing they hardly looked for; and therefore in the beginning of this psalm they say, "When the Lord brought back the captivity of Zion, we were as them who dreamed." When they heard of such a thing as to be relieved from their captivity, they thought they had been dreaming, to hear of such a sudden and great change to be so unexpectedly done. And ye know that dreams are but vain things, and not to be looked to; so they could not believe this, it was so ſtrange; this declares the greatness of it. 2. It was great also in reſpect of the extent of it. I mean it belonged to all sorts of persons, great and small, rich and poor, men and women, and to ilk person of all sorts; every one who apprehended the greatness of their captivity apprehended also the greatness of this. And, indeed, the deliverance that belongs both to kirk and country and to every member thereof, these are great deliverances; and this concerned their religion also, because they could not get ſtayed in Babel, but they were conſtrained to be idolaters. As ye see the three children, they were commanded to fall down before Nebuchadnezzar's golden image. 3. And it was great also, because it did concern their consciences, their liberties, their fortunes, their lives, and their poſterity also; for their poſterity had remained slaves also, if the Lord had not shewn this great mercy.

Secondly. "The Lord has done." And yet it was a king who did set them free, even Cyrus; he was the inſtrument of returning their captivity. But what was it that moved Cyrus to do this? We cannot say that it was religion, for he was a ſtranger to that. Second, we cannot say it was policy moved him, for he had a great, numbersome, and virtuous people in captivity, and so we cannot say it was policy did move him to let them go. And besides this, we hear not that he relieved any moe captives that year, whereas he had many moe. And therefore, seeing it was not religion moved him to do it, nor was it policy; and seeing their deliverance was not common with others, but singular, it

behoved only to be the Lord who did it: yea, whatever was the king's intention the Lord was the doer of it, for he put it in the king's heart. For the Lord, he has not only power to work by second causes, but by the hearts of men also.

Thirdly. "For us." They had had but little cause of thanksgiving, if thir great things had been done for the enemies, and againſt them; but they were done only for them: and that indeed makes the thankfulness great. The Babylonians and they among the heathens said, "The Lord has done great things for *them*;" but they say, "The Lord has done great things for *us*." The infidels wonder at that whilk was done; not that anything was done for themselves, but when they saw that whilk was done for God's people; and God's people turns it over again, and says, " The Lord has done great things for *us*."

Beloved, these are the considerations that I would have you to think upon in your thankfulness to God now. 1. That they be great things whilk the Lord does for you; forif ye only think them to be common things with the reſt of the world, ye will not be thankful for them. God has made the world; that is a great work; and he upholds it, and all that is therein; that is another great work: and we are obleiſt to be thankful for these. And moreover, he has sent his Son to the world to die for thy redemption, and his Spirit from heaven for thy ſanctification: all this may be said to be done for thee in particular, for there is enough there for all mankind, if they have faith to believe. But I may say, moreover, since the laſt we met here at this occasion, the Lord has done great things for us, even for us in this land, and for us in this house in particular,[1] because then we had no expectation that it should have been thus; it was to us a dream. And indeed, I think the like of this has never been seen,—so soon and so great a change: surely it is wonderful in our eyes that the Lord has done this for us. It is also great because of the extent of it; for it concerns all in the land, from the higheſt to the loweſt; and it

[1] The reference is to his own personal troubles in the matter of the Service book.

concerns them also in everything they have to do with. For if the Lord had not been pleased to have dealt thus wonderfully with us, we had died in captivity, all ways, both in our consciences, for they had been chained; our bodies had been in slavery, our means in danger,[1] our liberties tane away; and our posterity would still have been slaves also.[2] And therefore I say it, and indeed I think all must say it, that indeed they are wonderfully great things. 2. Now sall we not say that it is the Lord who has done this? Surely it is the Lord only who has done it, and no other. It is true, indeed, he has called many worthy instruments to the doing of it; yet they themselves have been forced to acknowledge that it is only the Lord who is the doer of every point of it. Howsoever, indeed, they ought to be respected as those whom the Lord has employed as instruments, but it is the Lord who is master of work, and they do all by his permission and direction. "Not unto us, not unto us, O Lord, but to thy name give glory." Ay, indeed, we have continual reason to say this. 3. Thir great things are done also "for us." He might have done great things *against us*, but he

[1] This is true. It was not merely religious but civil liberty that was at stake —not merely the souls and consciences of men, but their very bodies and goods. Absolute supremacy in all things, civil and ecclesiastical, this, and nothing less, was what the king aimed at, and what his flatterers taught him to believe he had a right to. In a sermon preached by Dr Manwaring some time before this, and printed by special command of the king, it is taught "that though property was commonly lodged in the subject, yet, whenever any exigency required supply, all property was transferred to the sovereign; that the consent of Parliament was not necessary for the imposition of taxes; and that the divine laws required compliance with every demand, how irregular soever, which the prince should make upon his subjects." See Rushworth i. 585, 594.

[2] The far-reaching mind of Henderson saw that the wellbeing of posterity, as well as of the then existing generation, was involved in the questions then at issue, and that had the slavish principles of the court been then established, the liberties of future generations would have been taken away. Looking back to that period, with the help afforded by above two hundred years' observation and reflection, are we not warranted in saying that Henderson was right, and that to the determined stand made by him and others, at this time, against arbitrary and tyrannical power, we owe whatever of civil and religious liberty we now enjoy?

has done them *for us*. For if the course had proceeded whilk was anes beginning among us, (and some malicious enemies are yet working so faſt as they can,) what could we have looked for but that we should have been overspread with all sort of idolatry? and then the heavy vengeance of God should have lighted upon us. But the Lord has been very gracious to us, in holding these evils aff us, and in doing great things for us. And therefore, I would have all to consider of this, and all who are in any doubt of thir things, I desire no more but that they should humbly submit themselves to God, and see whether or not these be great things that are done, because by (beyond) all our expectation, and because of the extent of them, and to see also that it is the Lord who has done them, and he has also done them for us. I know how men do calumniat these whom God hath employed into this great work; but if so be that we have the warrant of God for that whilk we do, and our hearts be honeſt in the doing of it, we need not to care for those foul aspersions that they would put upon us, by following it.

Now what wrought this upon them? "We are glad." It is impossible, yea, flesh and blood cannot conceive what gladness will be in the heart of man, when they see that God has done anything for them. When but a great man does anything for us, especially the thing itself whilk they do being great, as when we have committed treason, and a great man, or the king himself, deal for us to get us free, we will think that a very great matter, worthy to be rejoiced in; but when the Lord does great things for us, our cause of rejoicing is far greater then. Only consider this, that rejoicing is only proper to some in the world, but it is common to all the godly; ay, I may say, it is proper to the godly also, for it is the prerogative of the children of God, that they may always rejoice. That ye may perceive the truth of this, ye muſt know the difference wherein it ſtands. 1. In the cause of their rejoicing. The godly rejoices because he has the Lord to be his God, and he lifts up the light of his countenance upon him; but for theworldly man, he is as the rich worldling, he rejoices only

when his corn and his oil does abcund, and when his barns are full; then he says, "Soul, take thee reſt, for thou has enough laid up for many years." This is the great difference between the child of God and the worldling. The child of God has evermore his eye towards God, and his sorrow is when God withdraws himself, and he sees not his face; but he rejoices when he has the light of his countenance; but for the worldly man, he only rejoices in the things of the world. 2. The joy of the child of God is a full and perfect joy. I mean not that the children of God attain to perfection of joy here, but only it is so in comparison with the wicked, or the worldly man—it is a shouting joy. 3. The joy of the child of God, it is a heavenly and spiritual joy for the quality of it; but the joy of the worldling, it is but carnal, natural, and worldly. And I may add to these also, that it is a biding joy; for the child of God, when he is anes entered into the ſtate of grace, he abides into it, and that indeed is matter of great joy. Then, beloved, since this is the joy of the godly, let us labour for it—to have a divine joy, coming from divine grounds, and such a joy as in the quality thereof is heavenly and spiritual, in quantity full, and in the continuance everlaſting, and then we may be sure that such a joy sall abide, - not only so long as we are here, but it sall also be perfected hereafter.

II. But yet, for all this, there is no such cause of rejoicing, but there is also great cause of supplicating, and there fore he subjoins to this a prayer, "Turn again our captivity, as the rivers of the south." How can this be, that he returns to prayer again? For he has said, "The Lord has brought back our captivity," even the captivity of Zion; and seeing he had reſtored Zion to her former liberty, whilk was the worship of God, they behoved also to be reſtored; yea, that God was not worshipped at Zion, was a greater cause of sorrow to them than their awin captivity, and therefore, in bringing back the captivity of Zion, they behoved to rejoice more than in their awin. What then is it makes them to pray thus? The reason was this, they acknowledge that there was als mickle wrought by God already, in bringing them from

this captivity, as they had juſt cauſe to rejoice; but as there was mickle wrought, ſo there was mickle to work alſo; and ſo they acknowledge by their prayer, that he who has begun the good work muſt perfyte it. And, therefore, now they beſeech the Lord that, ſeeing he has begun to turn again their captivity, he would not leave aff now till it be perfyted. There were two cauſes ſpecially made them to pray this. Firſt, there were a number of theſe who were called the people of God, who, when their liberty was proclaimed, did not return again to their awin land, but ſtayed ſtill in Babel, notwithſtanding the proclamation that was made. And there were but over few of them who longed for this deliverance, for ſome of them had gotten fat worldly portions made up there, and had alleyed (allied) themſelves with theſe people, and ſo had no will to leave that land to return to their awin. The ſecond reaſon was becauſe they, who, at the proclamation, had returned to their land were daily in danger, either by the hoſtilities of the enemies, or that another king ſhould arise, and through his change [they ſhould] be brought back, or that Cyrus' awin heart ſhould change again; and therefore they are earneſt with God in their prayers "to turn again their captivity." That is, that he would move others who have not as yet returned to return, and that he would be a guard every way to thoſe who are returned, that they be not drawn back again.

And indeed, theſe ſame be the reaſons that we have even now to pray to God to return our captivity. The Lord, indeed, he is begun to return our captivity, and we have cauſe to rejoice and be glad of it. But we have alſo cauſe to be humbled before God, and to pray to him. Firſt, becauſe there be many who, albeit this deliverance be offered to them, yet they love it not. Many will allege that if the king would proclaim this liberty to them, O then they would be glad, and would accept of it with all their hearts; but ſince it is not ſo, they will not go before the conſent of authority: and indeed this is one chief cauſe that hinders authority from giving their conſent. And I verily believe that ſome who ſays ſo, albeit that the king's mind ſhould change, and he ſhould

become as ane of us into the matter, yet they would not accept of that offer of liberty, for it is the thing they do not desire. I know of some who has said that before they abode the censure of the General Assembly they had rather abide the Spanish Inquisition; and indeed I think it be true, for they would pass freer without a censure in the one nor in the other.[1] For they love idolatry, and affect it, and their hearts are going that gate (road); and so they rue from their hearts, that there is anything done to stop it. It might be, indeed, that they would make a form to consent, if so be that the king would ordain it; but it would be against the heart. And therefore we should pray to the Lord to let these see the right, and to bring them from their captivity to liberty. And then, beloved, for ourselves who are returned, we may be in great danger yet, for we may be soon reduced again, for als far as we are on. Yet if it be so, we will have the wyte of it ourselves; for if we return to the Lord with all our hearts, then he will be our God, and we will be his people; and there may be some little captivity for a while, but if we will endure to the end, and go on in his strength, there is no question but he will perfyte the work that he has begun.

"As the rivers in the south." What means this? It is the water that comes toward the south parts whilk makes the hottest climate, because of the direct beams of the sun towards them; such as the deserts of Arabia were to Judea. When rivers comes out of these places, there is great need of them, and they make great refreshment where they come. How came thir streams? for if they came from Arabia, then they were torrents; they came through the melting of the snow aff the hills, and that filled the water pools; and now it is turned as streams in the south.[2]

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[1] It was but seldom that Henderson employed the weapon of irony; but we see here that when he did so, it was with effect. Another example is to be found in his altercation with the King's Commissioner, the Earl of Traquair, regarding the moderatorship in the opening meeting of the Assembly, 1639.

[2] "I think the image is taken from the 'torrents' in the deserts to the south of Judea; in Idumea, Arabia, Petraea, etc., a mountainous country. These torrents were constantly dried up in the summer; see Job 6:17-18, and as

1. We may see here that the souls of God's children, when they are in spiritual captivity,—when they see that God is not honoured, that religion is not rightly set up, that people's souls gets not good food, they are like ground gaping to heaven for a shower, or like sandy deserts that are brunt up for want of rain, and looks mournful-like till they get it. And indeed I put no question, but there has been many into this land thir by-gane years, who has been like dry gaping earth, wishing and praying earnestly for a deliverance to the kirk of God within this land: and that any deliverance is now begun into this land, it is to be imputed to that, that God has heard these prayers, and is now begun to send ane answer to them.[1] And so let us still strive to win nearer to God, and pray more earnestly to him, and when he begins to deliver, take that as ane answer to our prayers. 2. We may see here, when deliverance comes, it makes the hearts of God's people to be glad, as the streams does the dry gaping ground in the desert. 3. We may see here what is the way they seek of returning their captivity: they pray to God to do it. It were to be wished that our captivity here were returned, by turning our king's heart the right way, and that our deliverance should come that way. There be two ways of delivering God's people from their enemies. First, as the Israelites were delivered from the Egyptians, by a terrible, strong, and mighty hand. The Lord forbid that ever we see that day here that we be put to that! And therefore, we should pray to the Lord that he would fall in upon (exert his influence on) our king's heart, that so he may take such a course as may tend most for the honour of God,

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constantly 'returned' after the rainy season, and filled again their deserted channels. The point of the comparison seems to be the 'return' and renewal of these (not 'rivers' but) 'torrents', which yearly leave their beds dry, but fill them again; as the Jews had left their country desolate, but now 'flowed again' into it." Bishop Lowth.

[1] "I am sure the years 1637, 1638, etc., in this late blessed work of reformation... are the very return of those fervent prayers uttered and sent up to heaven at those most profitable aedification meetings, when the publick meetings were, for most part now, corrupted for not a few years." Row, p. 388.

the establishing of religion, and for the salvation of poor souls, and for establishing himself and his crown to his generation after him perpetually. These, indeed, should be our wishes, that our deliverance may come that way; and therefore let us supplicate his Majesty continually for that end. And when he will not hear our supplications, (as the Lord forbid it come to that, and we trust in God it sall never come to it), then let us double our petitions and supplications to God, that he who has the hearts of all men into his hands would incline his heart to that whilk is most agreeable to his will, and may be most comfortable both for himself and for others.[1]

III. There is a prophetical confidence that it sall be so, according to their prayer. "They that sow in tears sall reap in joy." And then, in the next verse, he sets it down more fully; "He that goeth forth and weepeth, bearing precious seed, sall doubtless come again with rejoicing, bringing his sheaves with him." That is, albeit he buy his seed at a dear price, and go forth with a sad heart to saw it, yet when he brings in sheaves thereof, he sall have a shouting joy.

Only observe two things here. 1. That the afflictions of God's people are as sawing in tears; wherein there is three things. First, in sawing ye know there is great pains. The land must be first teiled (tilled) and dressed before the seed be cast into it; and there is pains in casting the seed into it; and then it must be covered with ground. And then it takes a great dressing all the year, before it be set into the barn-yard. There is none of you who are ignorant of this, but the sawing of the seed requires great labour and pains. Secondly, it requires great charges too, and therefore it is called "precious seed." For ye know seed-corn is aye dearest; but especially when other corn is dear, then it is very dear: yet albeit it were never so dear, the husbandman

[1]Now that the character of Henderson is known and established, it were a needless task to vindicate him from the charge of disloyalty; but this, and numerous other passages in this volume, disclose the real sentiments and affections which he never ceased to cherish toward his sovereign.

resolves that he must have it, and he will hold it out of his awin belly, from his wife, children, and servants; and will take it to the ground, and sow it; and he will go out weeping with it. And so ye see that with the pains there is also great charges. 'Thirdly, there is also great hazard, for corn, after that it is sown, is subject to many dangers. And so is it, indeed, with the children of God in a good cause. First, They must resolve to take pains about it, for that is a preparing of the ground for seed; and if there be not a seed time, how can ye look for a harvest, and so to reap anything? Remember that ilk step ye give in a good cause, is a handful of seed, and then, when ye bestow charges upon a good cause, count up that. Why not? Yet remember it is a sowing of seed, it must yield usury to you; and so indeed it will yield most of anything that ever ye had. He can give a hundrethfold more in this life, but afterward it will yield mickle more. Thirdly, ye must resolve to undergo hazards also, in life, lands, moveables, or whatsoever else ye have in the world: rather hazard all these before either religion be in hazard, or your own souls. And if the Lord sall cast thy knot of time, so that either thou must quite the world, or quite the way of salvation, rather quite the world, and all that is in it. And therefore consider of this, that if ye either undergo pains, or charges, or hazards for a good cause, that it is only sowing of seed, that so ye may do it the more willingly. There is a speech to this purpose, Psalm 129: some there are compared to ploughmen, and some are compared to the land that is teiled by them. The enemies and persecutors of the children of God, they are put to pains, and sow the seed, but God makes his children to reap the increase. O but this be a considerable seed-time for the children of God!

2. Then after the seed-time follows the harvest: and that comes with joy, and that is a shouting joy. For then they get more than they could have looked for; and it is not leaves whilk they get, as in the spring, but it is fruits, such as are in harvest, at Michaelmas. There be three degrees of the happiness of God's children, in reaping of fruits. First, in the first-fruits. Even when

they are enduring anything for the gospel of Christ, it carries contentment and fruit with it: but chiefly it has contentment when we find the Lord working that in us, first to believe the gospel, then to do according to it, and then to be content to suffer for it. When the Lord works this in a soul, then he gives them a further assurance of the pardon of their sins, and that is a handful of the first-fruits; and he gives them also a further measure of sanctification than they had before. As I put no question but many in this land, who has been employed about this work, has found further assurance of the pardon of their sins, and a further measure of sanctification; and it works in them ane earnest desire to study after sanctification, and to get victory over their corruptions. And if it be in sincerity, then it will prevail; and then they will find peace, and joy in the Holy Ghost. Second, after the first-fruits, then comes sheaves, not singles[1], but sheaves, to refresh the husbandman, and to assure him that the full harvest is coming. And when he threshes these sheaves, and they bleid (yield) weill, then they are great comforts to him. So the Lord now and then, he gives testimony of a full deliverance to his awin people, especially of the deliverance of Sion, and lets them taste of the sheaves whilk they have reaped. And lastly, they get the full harvest: and that is gotten at that great and last day, but not till then. And that is above all others that we get; for then we get peace without trouble, joy without grief, profit without loss, pleasure without pain; and then we have a full sight of the face of God. This is the outgait that the children of God gets from all their troubles,—even a plentiful harvest in the hinder-end.

Surely, beloved, we have no skill to make the right use of these favours that the Lord bestows upon us. What does man when he is resisting any sin? He thinks it a grief to do so, because it mars him of some present honour, pleasure, profit, ease, etc., and so he only compares his present pain with his present pleasure; but the best comparing is to compare the present pain with

[1] *Singles*. The small neatly assorted bunches gathered by gleaners.

the pain that is to come afterwards, or with the pleasure [that] sall be afrerwards; for if the present trouble be great in resisting, the trouble afterwards will be much greater if we yield. And compare the pleasure we have in yielding with the loss of the testimony of a good conscience, whilk passes all earthly pleasure. And let us evermore compare the present afflictions with the eternal weight of glory, whilk is to come, and then we sall be forced to say with the apostle, "That the light afflictions of this present life are not worthy to be compared with that exceeding weight of glory." Therefore, beloved, be not short-sighted, as those whom the apostle Peter speaks of, as those who are sand-blind cannot see far aff; but in seedtime let us look to the harvest, and that in due season we sall reap the fruits of our labours. And we must not look for harvest at Whitsunday, but wait on till the due time; and if we will sow our seeds in tears, and wait on, then we sall get a eternal recompense of them all, when we sall get that great and eternal crown of glory put upon our heads, whilk is purchased for us by Jesus Christ. To whom, etc.

Prayer

Weels them (well is it with them), and blessed are they whom thou teaches to walk in thy ways, and with whom thou deals patiently, to bring them to thee, in whose bosom thou shows by thy Spirit that thou art working for them. O if we could entertain thee into our hearts, that so thou might not be a stranger to us! Now, for Jesus Christ's sake, thou who has sent the gospel into our land, still dwell among us, as the master does into his awin family, to reign and rule there; and, Lord, teach us by thy Spirit, and give gifts and graces to those whom thou sends out to teach thy people; and rule every one of us, and strengthen us to walk in thy ways. And because there are great things done for us, and none has done them but thou, Lord, save us that we be not as the heathen who knows not God, and so does neither glorify God as the doer of anything, nor are thankful to him for that whilk he does; for, certainly, if we knew thee to be the doer of everything

for us, we would glorify thee as a great God, and we would be thankful to thee. Lord, let us not be ſtrangers to the joys of thy people, or to rejoice in anything but thee, for that is idolatry and adultery; but, Lord, lift up the light of thy countenance upon us, and make us to rejoice in that. And let us see, when we rejoice, that our joy is not carnal, but it is a ſanctified joy, coming from the sense of thy goodness; at leaſt make us to think and know that all things in the world beside thee are but beggarly. And, Lord, give us some beginnings of thy fayour here, that so we may look for more hereafter. Lord, as thou has begun to work among us, and to bring back our captivity, whereof we rejoice, so cease not till the work be ended. Lord, return the captivity of thy Sion here; our desire is this, to have a full and a free liberty to thy Sion, that all things may be done in thy house according to thy will:[1] Lord, make us to gape and to long for this, and not to reſt till we get it. And when it comes, Lord, make us to accept it; and these whom thou has returned, Lord, let them not be reduced again. And give us grace to learn and to know that all whilk we do now for thy cause is a sawing of seed, after whilk there sall be a plentiful harveſt; even ane expectation of better things than are here; and this will refresh us more than all. Thou can recompense anything that is done for thee even in this life, but thou will not fail to do it afterwards, and, therefore, Lord, give us grace ſtill to be sawing, and to wait for that harveſt. Lord, forget not thy awin people throughout the world, but be merciful to them. Thy kirk, O Lord, has suffered many grievous things of the enemies this time by-gane; grant, Lord, thather suffering may be as sowing, and recompense it with a fruitful harveſt; and return to them again, and dwell among them, that they may bring forth fruits worthy of amendment of life. Lord,

[1] The faculty of ſtating, in few and perspicuous words, the real point at issue in any case, which was so remarkably characteriſtic of Henderson, is here well exemplified. "That all things might be done in God's house according to God's will"—this was the sum and subſtance of what was contended for at this time, as regards the Church, expressed in the feweſt and cleareſt words possible.

give us grace to make the right use of the great things that thou haſt beſtowed upon us; and make us ſtill to be earneſt with thee till thou find out such ways whereby our captivity may be brought to an end. Lord, touch our king's heart, incline it the right way, that he may authorize thy truth; O but there would be great cause of rejoicing if this were! Itis possible to thee, and the averseness is only because of our sins; therefore give us grace to turn to thee by repentance and amendment, and then turn thou his heart, that so he may be blessed of thee, and all that he has to do with, and his poſterity after him. Bless his queen, and turn her from idolatry, and the love of it, to the love of thy truth. And bless their children, especially the young prince; put thy fear in his heart now in his tender years, and in their hearts who has the care of bringing him up, that so he, being well brought up. now, may in his awin time be a profitable inſtrument both for kirk and ſtate. Bless the nobility, etc.; Lord, thou who has all their hearts into thy hand, work upon them, that every one of them may add their power for setting up of religion in this land, in the former liberty thereof. And these who has not spared to sow their seed plentifully for thy truth, Lord, fill their souls with faith to believe, and hope to wait on, and assure them that they sall get a good and plentiful harveſt; and, Lord, bless them, and all they have ado with, with thy beſt blessings—themselves, their adoes, their families, and their poſterity after them. We entreat thee, O Lord, for a blessing upon all the congregations of thy people this day; and, Lord, let thy blessing be upon us who are here before thee; and because thy kindness has been special to us this day, give us grace now to devote ourselves only to thee. And, Lord, let not this day's exercise that we have been about be a witness againſt us: we may indeed forget what we have been doing this day, but it remains in thy book of remembrance. Therefore, O Lord, keep us from building up Jericho again after this, seeing thou has pronounced so sore a curse againſt it; but, Lord, give us grace now to set to to build up Jerusalem. And we entreat thee, Lord, whatever is necessar for us, and for our direction afterward,

furnish it to us, that so thy grace may be kythed (manifested) in us, and we may be bettered by this day's exercise that we have been about, and we may now learn to watch better over our ways. For we do ofttimes cast ourselves louse, and cares not what we do or speak, and we have a licentious nature that would aye be at outbreaking; and therefore give us grace to watch over our awin slee (sly) and subtle hearts, and to beware of Satan, that wily fox, and of the allurements or terrours of the world. And, Lord, give us grace evermore to be trying ourselves, and see what escapes us; for there is evermore something that is wrong that escapes the best of us, and therefore give us grace still to try our ways, that so when we have found that we have done anything amiss, we may purge ourselves thereof again by repentance, and so may be clean. And this, indeed, will be exceeding good for us, if we will learn to watch over ourselves, to try ourselves what is amiss, and then purge ourselves of it; for then we will be ready to receive comfort when thou offers it; and when thou enjoins us to do a duty we will be ready to perform it; and when thou sall be pleased to call upon us, and cut the thread of our life, then we will be ready to lay down our tabernacle, and thou to receive us in thy everlasting mansions. Lord, let thy blessing be upon this poor congregation. We acknowledge, O Lord, that a great part of us are strangers to thee, and knows not what thou requires of us; we sin many times of ignorance and of infirmity, but keep all of us from presumptuous sins. Lord, guide and direct every one of us by thy counsel, and grant that we may have a happy and a joyful meeting again; that so still we may have new cause to praise thee while we are here, till at last we be brought to the heavens, where our praising of thee sall never be ended. To thee, O Father, etc.

On the Sabbath after the Communion, April 22, 1638

Preface

It were very meet, yea, not only were it meet, but it is also necessary for us to consider what the Lord has been doing to us, and to consider what has been his dealing and dispensation with us this time past; and then, upon the other part, to consider what we have been doing with the Lord our God. 'The Lord has done als mickle to us in his providence as can be done to a people in the outward dispensation of the means of grace; what can the Lord do more thus than he has done, or what has the Lord done more to any people than he has done to us? If the Lord said this upon good grounds to his awin Israel, What can I do more unto my vineyard? I have digged it, I have hedged it about, etc., and thus and thus have I done to it; surely it may be as truly said of us, what can the Lord do more unto us? And again, upon the other part, (I mean for external duties, and bands in the service and worship of God,) what can we ourselves do more to God? We have sworn a covenant with the Lord in his sight and his holy angels, and in the sight of many witnesses beside; (for ilk ane has many witnesses, they have the whole congregation to be witnesses to that whilk they have done): and after we have given our oath, we have sealed it with a seal at the sacrament. I would have every one of you but to ask at your own consciences, what ye would have the Lord to do more to you, and to see but if he can do any more in the external means; and see what ye can do more unto the Lord: indeed there can be no more done outwardly.

And then, when ye have condescended upon this, I would have you to take it to heart both what God has done to you, and his obligation, as also your awin obligation whereby ye have bound yourselves to him? for if all this be done on all sides, and yet your hearts be never a whit drawn nearer to God than they were before, then ye were never so near to a judgment and vengeance as now. Ye know when man deals with man thus,—

gives him his promise for anything, has made a band for it, sworn to it, and subscribed it, and sealed it with his seal, and yet for all that, proves false, perfidious, and mensworn (perjured),— either that he was never minded 'to do according to these things, or by proving light, although he had a purpose, yet goes from it again,—ye would think such a man unworthy to live among the company and society of honest men. And yet if ye live among the society of God's people, and profess to be of them, and make not conscience of so many obligations, certainly ye may be counted unworthy to live among God's people, if ye make not conscience of these. And therefore I would exhort you, in the name of Jesus Christ, to consider what the Lord has done to you, and to consider also how ye have bound yourselves to him again, that so there may be a change into the heart by that, and that change in the heart may be evidenced by your life and conversation; that so the world about you may see, albeit they could not know it before, that ye are the people of God, and walk as the people of God. As ye would wish a blessing from God, I exhort you again and again most earnestly to do it: and humble yourselves now before the Lord your God, and crave pardon of him that ye have not done it the time by-gane, and beseech him to put his Spirit within you, that hereafter ye may walk as it becomes, through Jesus Christ.

Prayer

O Lord, we thy people coming into thy presence at this time, we are constrained and forced to acknowledge and confess that thy mercies shown to us have been many and exceeding great. As we were by nature, so we might have been still, strangers from God and Christ, aliens from the commonwealth of Israel, without the covenant, and so having no right to the promises made in thy word; and living here without hope of life everlasting, and being in danger of thy everlasting wrath. And therefore it has been thy great mercy to gather us within the skirts of thy covenant, and within the compass of thy love; and has made us who were no

people to be thy people, and to exalt us above other nations in the world, who were every way more wealthy and flourishing in outward things than we were, and yet that thou should put this great honour upon us to make us thy people and children. What a great love, and what a great mercy is this, that thou should count more of us than of others; that thou should enter in a covenant with us, and make promises to us; and that thou should put us in any hope of continuing thy comfortable presence to remain here among us; and to enter us in the estate of grace; and that thou should give us faith to believe, and so hope of life eternal afterwards! Lord, our dull minds, they cannot be wakened nor stirred up to apprehend of these things; the little things in the world, they hold us very busy, we cannot think upon these things that are above, and are sent down to us from thence. And howsoever that we have not considered of it aright, yet we ourselves have gone far on in our duty to thee; for we confessed ourselves before the world, and we have sworn and subscribed to it; and as we have received a seal thereof, so we have added one. Certainly our condemnation must be great, if so be that there be not a change in us for all this, but to the worse rather than to the better, if our heart still remain hard, our life lewd, and our conversation altogether carnal. We think ourselves to be something aye whill (till) we meet with the hour of tentation, and then we prove to be that same and no other than we were before; the least tentation we meet with discovers to the world that we are als little renewed as we were at any time. And this indeed is a very bad token in us, when for all that thou does to us, and all that we ourselves do to thee, yet we find no further strength against our corruptions, nor to do good. Lord, we beseech thee to enlarge our hearts and minds to consider of thy dealing towards us, and of our dealing with thee: and we beseech thee, O Lord, to pardon us, that since we have renewed our covenant with thee, we have not walked as it becomes us; and we beseech thee to humble us for it: that so we being humbled, thou may pardon us, and thou may make up what is deficient in us. It is a comfortable thing for thy people

when they see themselves empty, and yet they know where there is fulness for them, and when they see themselves crooked, that they know where to be made ſtraight again. Lord, we beseech thee to fill our souls out of thy fulness, and rectify our crooked wills and affections; and when we have gotten any wakening, and by that we are made to walk in thy ways, Lord, let us not return again. We have in times by-gane been careless observers both of thy word and of thy works; make us in time coming to be more diligent observers of them. And because it is only thy Spirit that does this, we beseech thee to send down thy Spirit upon us, that so we having thy Spirit, we may have all things that pertain to life and godliness. And because the nearer we draw to thee, the nearer will tentations draw to us, and will set the sorer upon us, Lord, we beseech thee to deliver us from them; and albeit that they overtake us, yet let us not be overcome by them. Lord, let us not wander in our hearts from thee, and so provoke thy wrath againſt us: we had never so great need not to turn thy grace into wantonness as we have now. And because all of us are in thy debt for that whilk we have received, and we are also in thy danger, of thy judgments to come upon us, Lord, give us grace to ſtrive to walk in thy ways, and to cry for mercy, that so thy judgments may be halden aff us, and we may be preserved in the hour of tentation; that so the Lord may delight to dwell among us, in his awin ordinances; whilk we crave in the name, and for the merits, etc.

Preface

As the Lord, he is careful and powerful in the hearts of his awin children, when the time of tentation is, that they be not overcome by it, and enables them by his Spirit to put aff ane ill hour, so the enemy of God's honour and of man's salvation, upon the other part, he is als busy to withdraw the heart by tentations, and to put by a good hour, and when we come to serve and worship God, then to draw our hearts away; and als ready as he is to draw them away, als ready are our hearts to go with him. And therefore

let us now pray to the Lord, that he would go between us and that enemy of his honour and our salvation, and that he would teach us from above, from himself, and give us a further sight of the truth, and a love to it, for his honour and our comfort, through Jesus Christ.

Prayer

We have a great weight of sin whilk hings fast upon us, and bears down our souls, and such a weight that we of ourselves are not able to get it shaken aff? we can take on the burden of sin, but we cannot put it aff again. We have a conscience, (if so be that our consciences were wakened, and although that they sleep so long as we are here, yet they sall be wakened at that great day,) of the guiltiness of many sins since the beginning of our life; and when thou art pleased to set the sins of thy awin people in order before them, O but they make a terrible spectacle! for at the end of ilk sin, they see a chain that ties them hard and fast to that unquenchable flame. And, Lord, when thou pleasest thou canst set our sins in order in thy sight, and be avenged upon us for them. And therefore it were very meet and expedient for us in time to take order with our awin hearts, and to labour, before the day of our visitation be at ane end, to find ourselves to be within the compass of thy favour and love, and within the skirts of thy kindness, and that we are in the estate of grace; and we being assured of that, then call upon us when thou wilt, thou cannot call upon us wrong. For these whom thou enters in the estate of grace, when thou calls upon them out of this life, thou possesses them in glory; but if so be that we live all our days in nature, and die in nature also, that is sure we sall never see glory. Sall we presume upon that whilk we never heard of any who had the proof of it? There was never one who was immediately translated from nature to glory, but all come there by that way of grace; and therefore enter us in that happy estate here. And als many of us as has received any note of this, or has given testimony of it before the world, Lord, increase it. We would fain have the

world, and we are like to break our heart when we thrive not in the things thereof; but, Lord, if we were als diligent to grow in spiritual things, Lord, could we do this, and seek first the kingdom of heaven, and the righteousness thereof, then the things whilk we seek so fast after would be added to us. But because we are careless of the principal thing, and spends all our time upon things accessory thereto, therefore it is that we get none of them; but if so be that we would set our hearts upon these things that are above, then we would not only get these, but we would get rest and peace to our souls; and then we would not wish nor desire any more but what thou is pleased to met and measure out to us. And therefore give us grace to walk in thy ways; albeit that men would mist the way to us and make it dark, yet it is clear to thy awin what is thy will. Lord, set us into it, and keep us, we beseech thee, from the by-paths of errour. Lord, thy word presents the way to us, but except thou illighten our eyes, we will not see it; and when we are in the way, then we are ready to turn to the right hand or to the left, unless we have thy Spirit to hold us in, and to say, "This is the way, walk in it:" yea, rather, or we go out of the way, Lord, hedge us in it with thorns. And because we be now come to receive instruction from thee how to walk in thy ways, Lord, give us grace humbly to submit ourselves to the receiving thereof; and give us believing and obedient hearts. And above all, Lord, because there is no good to be gotten without faith, (for faithless and graceless,) thou, Lord, who has infused it in the hearts of thy awin, infuse it in us also. Albeit we have but narrowmouthed hearts, yet we have ado with thee, the Lord, who knows our shape and our mould, and how we are but dust; and thou can enlarge the heart. Few drops of the oil of grace, it will help us very mickle, it will make our faces shine before men, and the face of our souls before thee; it will make us qulck, ready, and nimble, to walk in thy ways. Lord, accompany both speaker and hearers now by thy Spirit: the more unworthy that we are, the more glory will be to thee in making the means effectual; and the more unworthy that we be, the more mercy will be seen in

showing good to us. Lord, give us that, and set us fordward in that whilk may enable us to serve thee: and Lord, oppose thyself againſt all hindrances and impediments, both without us and within us; especially set our hearts right, for if so be that we had a right heart, then Satan nor his tentations would not prevail over us. But it is a pitiful thing that he has darts, and shoots them at poor souls, and we are ready to receive them, and then we cannot get them out again; and therefore we beseech thee to arm us with the breaſtplate of righteousness, that so we may ſtand out againſt all the fiery darts of the devil. Let us not think it ſtrange that we are assaulted; but, Lord, give us a teſtimony that we are thy children, in not suffering us to be overcome; and make us to be content to go on from day to day in fichting againſt thy enemies and ours. And make us to remember that there is no day wherein our care ought to be so great as this day; that so in thy ſtrength we may do thy awin work, and the enemies may be overcome; that thus thou, the Lord, may receive honour by us, and we may receive comfort to our souls, in and through the merits of thy Son, in whose, etc.

Sermon, Hebrews 11:31

This is the laſt example of the third class or order of that cloud or company of witnesses, that are brought in here by the Spirit of God to prove this necessar conclusion, that there was never any since the beginning of the world, either man or woman, that was juſtified in the sight of God, or did enter into heaven, or had any eſtimation with God, or were in favour with him, but only they who had faith and believed; and that the kirk of God here upon the face of the earth is nothing else but a company of penitent and believing souls. For he begins at the very beginning of the world, and descends in order to Abel, from Abel to Enoch, from Enoch to Noah, these were before the flood; and then after the flood he comes to Abraham, to Sarah a woman, to Isaac, to Jacob, to Joseph, and then he comes to Moses, and then to the people of Israel; and then laſt in that third rank, he comes to that

woman, Rahab the harlot. And afterwards he brings in examples of believers in the time of the Judges and Kings of Israel. In this third rank or order of this cloud of witnesses, beside the example of Moses himself, there was also the example of the whole people of God, who through faith forsook Egypt, came through the Red Sea, overcame those kings, Og and Bashan (Sihon?), and as ye heard, made the walls of Jericho to fall; and used no means to ding them down (overthrow them), but compassed them about seven days, as God had prescribed to them, and as he had directed Joshua, who was their vicegerent, but Jesus Christ was the captain of the host. This example, it is also added here, and we have not the like of it among them all; for Abraham, or Isaac, or Jacob, etc., these noble and famous patriarchs, they might be marked for some notable and famous quality that was in them, that made them to be had in estimation with God; but here there is ane example of ane of the weaker sex, Rahab a woman, and not only is she a woman, but a woman of Canaan, and not only so, but she had been all her days a strumpet or a harlot: Yet even she, Rahab, a woman of Canaan, and a whore, hearing the report what God had done for his people, what he had wrought for them by his Spirit, she believed; and so by the Spirit of God she was singled out from among the rest; for they trusted in their walls, but she trusted in the living God. And thus, whileas these among whom she lived perished tragically, and with a curse upon them who should build up these walls again, yet she was saved through her faith, because it was not feigned. For albeit she had professed to believe in the God of Israel, if so be that it had been in hypocrisy, she had not been saved thereby, but had perished among the rest; for the unbeliever and the hypocrite must perish together; and certainly, if there be any odds between them, the destruction of the hypocrite, it must be greatest. Yet she did believe in her heart as she spake, and so she was safe. And howsoever in some respects her faith was weak, yet in some respects it was strong; and she gave notable testimony of the strength of it. That albeit enemies were sent out to spy the kingdom and country wherein

she lived, and her native city, yet she hazards to receive them, and puts them away safe; yet she hazards not upon ill warrants, but upon sure grounds; and she takes them in into her house, and entertains them, and hides them when the king sent to search for them. And when the messengers and pursuivants are sent from the king to apprehend them, she gives them counsel what way they sall escape best and most safely; and, whilk was also a great proof of her faith, she takes ane oath of them that they should be careful to preserve her and her father's house, when all the rest were destroyed. For she knew that the city would be delivered to them, and they would have the victory, and then they would put all the city to the sword; for if she had not been sure the city would be delivered to them, she would not have been so careful to have been keeped from their sword.

That ye may take up the purposes the better, and that they may do you the more good, ye sall consider of them in this order. 1. The description of the person that is commended here, "Rahab the harlot." 2. The virtue, (if so I may term it), for the whilk she is commended, "Faith." 3. The notable proof or testimony she gave of her faith, "Received the spies in peace." 4. The large recompense or retribution whilk God gave unto her, whilk was the reward of her faith, "Perished not." 5. The evidence and greatness of this recompense whilk she received. It was evident to her, and to all who kent her, that it was a recompense of her faith, because all the rest perished; and it was great also in this respect, "That she perished not with them who believed not." If all of them had been safe, it could not have been so evident that it was a recompense and retribution of her faith; but she only, and those who were in the house with her, being safe, and none moe, this made it to be sensible that she was preserved by faith. No question, albeit thou were living in the midst of a Jericho. or Sodom, as Lot was, who vexed his righteous soul witl the abominations thereof, or in the midst of ane impious anc wicked generation, if so be that thou have true faith, anc so make thy faith manifest by thy works, the recompense of thy faith, it sall

be sure to thee, and thou sall be preserved when all the reſt sall perish. Albeit the whole world were deſtroyed, yet in the midſt thereof thou sall have ane ark to save thee, as Noah had, as Lot was safe in Sodom, and Rahab in Jericho.

I. "Rahab the harlot." Thus she is called here. She was by birth ane Canaanite, and therefore by birth she was a ſtranger from the people of God, even as ye would now say a Turk, a pagan, ane infidel, or ane idolater were to you, for the Lord was only known to his awin people; and yet, ye see, the Lord finds out a way, because her name was written in the book of life before all eternity, how to gather her in to his people. Israel at this time was the wet fleece, and all the reſt of the world, being the Gentiles, they were the dry fleece; and yet the Lord makes some of the drops of the dew of his grace to fall upon her soul. He gives her his mark, that she may be kent thereby, and possesses himself into her house; and makes a change in her every way, — he changes her heart by faith, and her uncleanness by repentance, whilk all her time before she had been a slave to. Beloved, when the Lord has chosen any to himself from among the wicked, he has ways anew to save them; he will light the candle, and soup (sweep) the house for one loſt piece of money, and when he has found it, will lay it up into his treasure. And we need not to think, let papiſts or our awin hearts object what they will, that all our predecessors or those who are under the French or Spainiard or the hardeſt inquisitions, that all of them perished. No, for we may be sure the Lord has ways anew, to come to his awin in the midſt of all these ills. And this also should-give us a warrant and a ground of confidence that, although we were driven from our habitations, and could not have the means of God's public service and worship,[1] yet the Lord, he would be a refuge to us; when we wanted the outward ſanctuary, then he would be ane inward ſanctuary to us by his Spirit. The Lord has promised this, when people draw not these ills upon themselves, or when they

[1]Was the preacher anticipating such a thing? or was he thinking of it as what he and others had but lately narrowly escaped?

withdraw not themselves willingly from the public service and worship of God. He who went in into this city, which was so wicked and cursed every way, and choosed out of it so sinful a person to himself) he can come in secretly to the hearts of his awin elect, and make himself known to them, so that all the world sall not make a divorce again.

"Harlot." Ye see she is called ane harlot, and the word is no other but only this same, for so it is in Exod. [Josh.?]: for he that did write it in this language did take it from the like word in the Hebrew language, in the Old Testament; and it cannot be denied but the proper translation of the first original cometh from a word that signifies *a harlot*, whether bodily, or spiritual, or idolatrous, or whether it be fornication, or adultery, for the word is used to all these. It's true, indeed, the Jews, out of a respect they had to themselves, and to Rahab, because she was joined to the people of God, and so out of a preposterous zeal to their awin nation, they would have her not to be a harlot, but a victualler or taverner, one that sold meat and drink. It's true, indeed, the word may be applied to that, but we may not think that the word whilk is here does properly signify so, but may only be driven to that exposition, and so the one of them to express the other. And the reason of it is this, because it is ordinar to these who are taverners, and sell meat and drink, to be harlots also, and to receive hire for that, (whence the Dutch word *whore* seems to be taken), as they are ready to receive money for their meat and drink. We may observe here, that there is a sort of sin whilk uses not to be sensible to us; and these sins whilk are insensible are the most dangerous sins, and these are these sins whilk are joined with our employment and calling, and we are daily exercised about. When any sin becomes personal and predominant to us, that sin uses not to be sensible to us, albeit it should be most sensible. He that is a proud man can find fault with the worldling, that he is over sparing, and takes over mickle pains to gather the world (the world's goods) together; and the worldly man can find fault with him again that he is over presumptuous; and so every sinner

can find fault with another; but for a man's awin bosom sin, it is insensible to him. Secondly, there is the sin of the country and land: we are insensible of that, because ilk ane commits it, and it rings (rcigns) in all; albeit that makes the cry louder in God's ears, yet we hear it the less. Third, if it be a sin that rings mto ane age and a generation of people, albeit it be condemned in the Word of God, yet we cannot be brought to believe that it is a sin. And therefore this is the wisdom of the true Christian, to ripe up such sins as these, and to be sensible of these sores, and not to be partakers of the sins of the time when they live, nor the place wherein they live, nor to flatter themselves in their awin bodily sins, whilk we will find to prevail with a man according to the constitution of the temper of his body; and even to take heed to the sins of their calling. For certainly there is no calling but it has a sin joined to it by us: and so when we are prentices to the calling, we are prentices to the sin also; and when masters of the calling, then masters of the sin also. And yet, for all that, we may live as a Christian every way, be liberal to the poor, and charitable enough; and yet, for all that, if thou will consider how thou has gained that whilk thou has offered that way, thou sall find it to be but a sacrifice of thy superfluity: and so a little from another may be more acceptable to God. Certainly from the highest to the lowest there is none who rules in any place, but they are in danger of the sin of their calling; kings and magistrates, yea, even ministers has sins that adheres to their calling, and ilk calling has a sin with it. Not but the calling of itself is lawful, but thy abusing of it makes it to be a sin; and so many gets a curse with their calling. And therefore we should learn to study this well, what is the sin of our calling, seeing that ilk calling has a sin. It is pitiful that the husbandmen sall be aye complaining ilk season, and never saying, Now we have received a good crop; they may well acknowledge the former year, when it is gone, but never acknowledges the goodness of the present time: and thinks no sin to sell dear, and to take all they can get for their corn. Indeed there are great sins in buying and selling. It were good therefore

for us, whatever be the calling we have, that we should labour to see the fault of it; for the calling itself is from God, but the fault is from the devil. And if so be that thou see not a fault adhering to thy calling, it is not because there is not a fault adheres to it, but because thou art blind, and therefore I would have you to search diligently till ye see it; and having seen it, then ſtrive againſt it.

Ques. Wherefore is it that this note of disgrace is put here—*harlot*, and it has now been so many ages remembered, and will be so long as the world ſtands? Is this to teach us that fornicators and adulterers sall enter into the kingdom of heaven? *A.* No, certainly, for the Spirit of God, by this same apoſtle, has taught the contrair—that fornicators and adulterers sall not enter into the kingdom of heaven. They who has these sins, and repents not of them, but remains into them, sall not enter into the kingdom of heaven; profane filthy persons, such as Esau was, who are like the threshold of a door, where ilk ane tramps (treads) and leaves the filth of their feet, for he was so profane that no tentation to sin gaed (went) by him but he was defiled with it, such persons as these sall not enter into the kingdom of heaven. But this womau is called Rahab the harlot, as Simon is called "Simon the leper" by our Maſter and Saviour in the gospel; for I am sure he would have been as loath to have entered in a leper man's house as any other man, but he is called so because anes he was leper (leprous), but now he is whole again. So Rahab was anes a harlot, and so ſtill she is called a harlot, but now she has repented, and has gotten grace to believe, therefore she is regiſtrat thus. Neither is this that God delights to upbraid his people with their sins, or that he would have others to upbraid them; for the sin whilk God has anes forgiven, he will not remember it in despite, as men will do; but if they be penitent he will forget them, and the moſt he will say will be, Once they were so, but now they are another thing than they were. But he does this to shew the greatness of his mercy, who shew (shewed) mercy to such a person as she was; and he does it also that he may put further honour upon her.

1. For the mercy of God was great in this, that albeit she had been all her days before ane idolater, born and brought up among idolaters, and was a whore or a ſtrumpet all her days, yet the Lord, he had plenty of mercy to beſtow upon her when she repented, and is ready to forgive her all her sins. And why ſall I begin to speak of that now whilk has not ane end, the height, the breadth, the length, and depth, whereof the wit of man and angel is not able to comprehend? it cannot be measured out by them all. Manasseh, he is ane example of this, to shew the great mercy of God. He was ane idolater, given to witchcraft, and, whilk was worse nor any of them, even nor the shedding of innocent blood, whilk he was also given to, he made Israel to sin, whilk is a mark that is often put upon Jeroboam the son of Nebat, "who made Israel to sin;" and yet, for all that, he turning to the Lord by repentance, he obtains mercy. And the sins of Paul, they are remembered in Scripture by him self, that he was a persecutor, a blasphemer, etc., and yet, for all that, he finds mercy. It's true, indeed, many times when this is spoken, it is taken as if the children's bread were caſten to dogs, but it is not so. Albeit dogs receive it not aright, yet it muſt be spoken for all that; for it is a very hard thing for the child of God, who has gotten a sight of his own sins, and of the deserving of them, to be assured of mercy. Look not so mickle to thy sins thou has committed all thy time as to that measure of repentance, faith, and grace, that thou has; for albeit thy sins were never so many, and never so great, yet if thou can repent of them, and have faith to believe in Chriſt, thou ſall obtain mercy. Ay, through this great mercy of God, publicans and sinners ſall enter into the kingdom of heaven, when these who seems to be more righteous in their own eyes, and in the eyes of the world about them, ſall be barred out. And this is done to the end that these who finds this mercy may love mickle, because mickle is forgiven, and may make mickle of the mercy of God; and, indeed, this mercy of God, it should even invite us to repentance—that the Lord should shew mercy to a idolater, a persecutor, a harlot. And therefore I would entreat you that ye

would ſtrive to believe and repent, that so ye may be partakers of this mercy. And if so be thou thinks, I am not such as she was, then I say thou sees not thyself well, if so be thou knows not more of thyself than thou knows of her, what zver she had that was unknown. And albeit, indeed, ilk ane are not alike sinners, yet ilk ane of the children of God says, and thinks it in effect, "I am the chief of sinners;" for if so be that thou will search thyself, thou will see into thy awin heart, but thou sees not their heart. And, indeed, in the hearts of the beſt there are great mountains of corruption lying hid, whilk none sees but themselves, and that is a cause of great and daily humiliation to them, and therefore great need have we to repent daily because of these, although we had no other sin that either others or we ourselves knew. For as the Lord has put a mark upon her, and called her harlot, so might he have put a mark upon thee; and if so be that the Lord has keeped this secret between him and thee, if Rahab was obleiſt to God for mercy, then thou art double obliesſt, both for shewing mercy and in keeping up thy shame, that it was not made open to the world.

2. He teſtifies hereby that he had done a great honour to her, that even she who had been a harlot all her time, that he would put her in among the calendar of the saints for her faith. And certainly I may say it is'a greater honour to be enrolled in Hebrews 11, for one of the faithful, than to be enrolled in the moſt famous chronicles in the world, for ane emperor; yea, although there were a whole hiſtory written of thee, yet it would not be so great a honour as Rahab has by this, the Spirit of God being the dyter (inditer) of it, and saying to the penman of it, I will have you to put this woman's name also in this roll. And whilk was the greateſt honour of all, that even where there was so great uncleanness, yet now he will put this note of honour upon her; as when a man has rent any part of his garment, he will busk (deck) that with a ribbon or a rose, and so will draw the eyes of moe to behold it, than any of it which is whole. Even so the Lord, he does with his awin children, and to this woman,

that she should anes been a harlot, and yet, for all that, that he should put in her name among the saints, as one who had faith, and that her faith should be set down for ane example to all believers in after ages. When sinners are feared their sins are so great that they sall not find mercy, it may be said, Why sall they not find mercy as well as this woman? if so be they will believe, as she did, and repent, then they sall find grace, as she did. And there is another honour she gets, whilk is als great as any of thir, if it be not greater, for, Matthew 1:5, she is reckoned there among the genealogy of Chriſt. And, whilk is observable also, that there uses no names of women to be reckoned in genealogies, and yet there are four reckoned there who might all be thought rather worthy of disgrace than of any honour—Tamar, she was inceſtuous; Ruth, she was a Moabitess, and so was born without the covenant; Rahab, a Canaanite born, and a ſtrumpet; and Bathsheba, the wife ot Uriah, who was ane adulteress. We will find none in no other genealogy, and yet is it not ſtrange that there be four women insert there, and four such women also? And all this is to let us see the greatness of the mercy of God, offered in the gospel; and to let us see how hard a thing it is to assure a sinner, that is sensible of sin, that they sall get mercy. Thou who carries about with thee a conscience of sin and guiltiness, it will be a very hard matter for thee to be assured of mercy; but thou who carries about with thee a conscience of sin, and finds it daily crying in thy crop,[1] and yet, for all that, thinks it ane easy thing to get mercy, and finds not a ſtruggling to be assured of it, then it may be said, that is no right assurance whilk thou has, but only a presumption; for I will assure you, to a sinner sensible of the weight and burden of sin, it is no easy thing to get assurance of mercy.

II. Now she was commended for her faith. Ye may say it is no marvel, seeing she was commended at all, that it was for her faith, for there was no other thing in her worthy of

[1] *Crying in thy crop.*—Used of food rising on the ſtomach; metaphorically, what reproaches or upbraids.

commendation, for she was altogether vile in her body all her time by uncleanness, and by it her soul was defiled also. But we may see here, wherever there is faith, all the reſt is commended for it; and although thou had never so many good parts, yet if thou have not faith all these are slighted and passed by. Ye may take this in another example, to wit, Moses. He was [as] a wise man as had life, as appeared by his ruling of so great and so gainsaying a people; he was also a very valorous man; he was a meek, discreet, and patient man, as the earth did bear; he was a well favoured man; he was a man well ſtuffed and plenished (furnished) within, for he was learned in all the wisdom of Egypt, whilk was very great, and so much the greater that God's people had been long there; and yet, for all that, when the Spirit of God remembers of him, there is not a word that he did anything by any of these good parts, but, "By faith Moses did this; by faith Moses, etc." And so that whilk is commendable in Moses, Rahab has it; and so Rahab is als commendable to God as Moses was; as the blessedness of the saints is a thing common to all of them, as David says, "Blessed is the man whose sins are forgiven." If he had said, "Blessed is the man who has a kingdom to rule, as I have," it had not been true, neither had it been a common thing; but remission of sin is a thing common to all the saints of God. So albeit thou had all good parts, yet if so be that thou has a graceless soul, all these will get no commendation before God;. for such good parts may well serve to get thee commendation in this world, but not in the world to come, for that cuinyie (coin) is not current there. There is nothing that will juſtify us before God but only faith; and when we praise faith, the praise that we give to it returns upon Chriſt; and so when we praise a believer, we praise Chriſt. And, therefore, let none of us pride ourselves in anything we have here, for we muſt leave all that behind us; but faith is a thing whilk will not be separate from us, but will ſtay with us to all eternity. When thou sall be separate from house, wife, children, goods, etc., ay, when thy soul sall be separate from thy body, yet faith sall not be separate from thee, but sall come

with thee before the judge of all, who is Christ; and then Christ, seeing himself in thee, (for seeing faith he sees himself in thee), he cannot hate thee. If a man were in danger of shipwrack, then he would tie that jewel whilk he loved best fast to him, that so if he were safe himself, it might be safe also; even so there is a shipwrack abiding thir bodies of ours, and therefore it were good for us timeously to have this precious jewel knit fast to us. And then albeit thou were als vile as Manasseh, or Paul, or Rahab, if so be that now thou be cleansed by faith, thy faith sall be acceptable to God, and through it thy person sall be acceptable also.

Obj. How could it be possible that Rahab had faith, for she dwelt in a city where the word of God was not? and yet it appears by her discourse, Joshua 2, that she had a great measure of faith; and it declares that she had it by hearing also, albeit not by a preacher; but what she wanted of the outward means the Lord made it up by his Spirit. This is not to move any to cast a loathing at the outward means, but only to let us see that we should lippen always to God (depend on God) for his direction and instruction, both having the means and wanting them. For the rest of the people, they heard of this as well as she did, the king and all that were of them; and this was it that made them to shut up the ports of their city, for they trusted that their walls and their ports should save them: but she trusted in God, that he would destroy that city, and save her. Now, what was the difference, seeing all the rest heard this as well as she did? The difference was from the outward calling of God to believe this, and from the working of the Spirit of God with the word that was spoken.

What is the cause that so many hears the word, and receives the sacraments, from very powerful instruments, and yet these who hears and receives from these who are weaker, are more bettered by the means than they? The reason is, because the one resists the Spirit of God, the other resists not. And therefore oftentimes ye will find this to be ordinar, where the preachers of the gospel are but weak, and has but mean gifts, ye will find many

of the people of God to be there; and where preachers again are more ſtrong and better furnished every way, (I mean in respect of others), there ye will find the people to be very lewd and wicked. Now, whereto can the cause of this be ascribed, but only that the Lord shews mercy on whom he will shew mercy, and whom he will he hardens? And indeed every one who will search right, he will find the cause of this to be only in himself.

"By faith." This faith of hers, in some respects it was but a weak faith, but in other respects it was ſtrong; according to that teſtimony whilk our Lord and Saviour gives to another Canaanitish woman, in the gospel, "O woman, great is thy faith!" Her faith, it was weak in respect of her knowledge, for there was but little of the will of God revealed to her; but it was ſtrong in apprehending that whilk was revealed: and so ye see that faith may be great, and may be weak, in diverse respects. For there be many complaints made of the apoſtles' faith before Chriſt's resurrection, and before the Holy Ghoſt came down upon them; their faith then was not entire, full, and perfyte: but ſtill they desired to have more faith, and ſtill they drew nearer to Chriſt, to know more of him. And when Chriſt said to them, "Will ye also leave me?" they answer, "Maſter, whither ſall we go, if we go from thee? thou haſt the words of eternal life." That is, we know that thou has all the words that belongs to life eternal, albeit that we ourselves have not many of them; therefore we will ſtay with thee, and get moe of them from thee. And therefore let none of us pride ourselves in our knowledge; for there be some who thinks, because they have mickle knowledge, therefore they have mickle faith; but thou may have mickle knowledge, and yet in the meantime have but little faith. If so be that with thy knowledge thou has not a sense of that whilk thou knows, because thou has no sense of thy unbelief, and because thou ſtrives not to the obedience of that whilk thou knows; if so be that thou have not sincerity and uprightness with thy knowledge, and thy obedience be not answerable, and so lives not a life answerable to the same, then thou has no faith. And therefore let us evermore be

ſtriving to know more, and think with ourselves, and acknowledge it, that we know but in part; and then let us join obedience to our knowledge; and if we do so, then the Lord will count our faith to be great, and we will find the quickness and acrimony of it in ourselves, in making us to eschew ill, and ſtriving to do good. And thus sall we find it to be acceptable to God, comfortable to ourselves, and it sall bring forth fruit in our life and conversation; whilk we crave may be done, in and through the merits, etc.

Prayer

Truly we have great cause and juſt reason for us, wheretore we should return to thee continually, God almighty and merciful, for the manifeſtations of thy love and providence, and for the magnifying of thy mercies towards us, who are so unworthy a people. Blessed be thou, the Lord, who has revealed the curses of thy law to us, and has told us what the wages of breaking thy law is; that so we, apprehending it, may be humbled for it, and so eschew it. And blessed be thou, the Lord, who has revealed thy mercies to us in the gospel, that so we may repent and believe, and be saved through Chriſt. The greatness of thy mercy cannot be manifeſt to us, and yet it is necessar for us to see it: Lord, give us a light to see it, that thou, who is so ready to for. give sin, may also redeem us from all iniquity. And, Lord, give us grace to consider what we have been, and what we now are. It is nothing for us, albeit we have been born in sin, if so be that now we resolve to forsake it; and therefore make us in time to interrupt the course of sin and iniquity by true and unfeigned repentance; that so our thoughts may be brought up to heaven. And we beseech thee, O Lord, because nature has been sensible in us, to make faith to be als sensible now: we regret that we have found so great teſtimony of nature in us, and yet so little teſtimony of regeneration. Lord, create clean hearts, and renew right spirits within us; and let us know what it is, to be partakers of the divine nature; that so, albeit our natural part be aye looking downward, yet the spiritual part may be aye looking

upward. Lord, it is thy Spirit in us that must do this; for if fire be put in earth itself, it ascends and smokes upward; even so if we get the fire of thy Spirit, we will ascend also. Blessed be thou, the Lord, who has not casten our lot to live in these parts where religion has not shined, but has casten it in such a part where the message of salvation is clearly revealed; and has trysted our time[1] with this time. Lord, but this be ane exceeding great favour, if we could consider of it aright! and if we could think upon it, it would make us to digest all other hard things that we have. Lord, we beseech thee to continue this light among us; and not only to continue it among us, but also to spread it through all other parts in the world; and bring in both Jews and Gentiles, who are not yet brought in to thee. Thou, who brought in Rahab the harlot, has thy awin chosen anes elsewhere, and will call them when it pleases thee; we beseech thee to hasten their calling. We entreat thee, O Lord, that the ruins that has been made in thy house elsewhere, and within this land, may be made up again. And these who stands into the breach, albeit that of themselves they be but weak, yet stand thou beside them, and then they have strength enough: albeit we be weak of ourselves, yet we are sure, if we lippen to thee, then we are strong enough.[2] And because it is only thee, and thy honour, that we are seeking, and not ourselves, nor our awin honour; but that thou, the Lord, may shine throughout the land in thy truth, and may rule in thy kirk; Lord, we beseech thee to be with us, and still make thy glory to continue among us.

For this end we recommend to thy gracious care and providence all these whom thou has set in authority over us, especially our king, etc. Lord, it is very material for us that their hearts should be wrought upon by thee; and therefore we entreat thee, because we cannot win in to their hearts, and although we could win in, yet we can do no good, therefore, good Lord, teach every

[1] *Trysted our time* Caused our time to meet with this time,

[2] There is plainly here an allusion to himself, the modesty of which, as usual, is observable.

one of them, in the places that thou has put them in, to fear thy name, to cry to thee, the Lord God, and to ſtand for thy truth; that so the Lord may be served in his awin house, according to his awin will. And grant, Lord, that they may cause open the book of the law, and read it, and see what it says; and so there may be a blessing both upon them and upon their poſterity: that idolatry, superſtition, and will-worship may be banished out of the land, and everything may be done in thy house, according to thy will. It is ſtrange that men will have their will to be done in their house, and yet will not give thee, the Lord, thy will in thy house: ay, would any be content that any other should take charge to rule his house, but especially his enemy? and indeed our witt (will?) is enmity to thee. Lord, give every ane of them grace to take to heart what is their duty, and to follow that; and bless every ane of them, who give their heart and their hand for the defence of the good cause. Lord, let them find comfort in the defence of it; and let them find faith daily increasing into them; that so they may go on in the defence thereof, by all lawful means.

Bless all the congregations in the land who are crying for a blessing from thee to it. If ever there was a time for us to cry mightily to heaven, and more than ordinarily, this is the time, when our life and our death, our weal and our woe, is set before us; and except thou put to thy hand and help the matter, it will turn to our woe and deſtruction. And how sall thou put to thy hand to help, if so be we will not cry to thee for help? and if so be that we cry not uncessantly in our prayers, albeit deliverance come, there is no promise that we sall have any comfort in it. And, therefore, in the poor weak measure of faith that we have, we come now, presenting ourselves before the throne of thy grace, beseeching thee to be merciful to us, and to continue the light of thy truth with us, that so the blessing of the Lord may be upon us here and hereafter. And, indeed, we may be confident, if so be we will go on into our prayers, thou will do it; for if so be thou had had a purpose to deſtroy us, we would not have gotten leave to have done that whilk we have done; and these

things whilk now we see to be abominations in thy worship, we would not have seen them to be so; and therefore, good Lord, what thou has begun among us, perfyte it, to thy glory and our comfort, and the good of these who come after us. Bless this congregation, Lord; according to the several tentations that every one of us has to do with, pity us, we beseech thee. And thou who opens a backdoor to all thy awin in their troubles, let us find a way of outgait (escape), we beseech thee, in thy awin time; and pity these among us who are in any distress. We beseech thee, O Lord, because our life is daily wearing away, and it will be well with us if so be we serve and honour thee, and find thee working for us, and find ourselves thankful to thee for it; then we sall have double cause to gratify thee, if thou do so to us. And therefore give us grace to observe what thou, the Lord, art doing for us; for if so be that we do not observe thee, the more good we receive, we will be the worse; but if so be that thou sall work for us, and our thankfulness sall also kythe (shew itself), then our comfort sall be great. Lord, we beseech thee to give us eyes to see thy dealing for us, that so our thankfulness to thee, it may be begun here, and may hereafter be perfyted in the heavens, in and through the merits of thy Son Jesus Christ. To whom, etc.

Preface

It should be our wisdom not to seek after that whilk commends us in the world, and whilk commends ane of us before another; but we should seek after that whilk commends us all to God. We may have many things that may appear worthy of commendation before the eyes of men, and yet, for all that, we, and all that we have, may be odious before God. And therefore, since we see that faith is so much commended before God, and I may say, faithless is graceless also, and that is sure, if we get not grace here, we sall never get glory hereafter, we would therefore labour, by all means, to have this divine plant of faith into our souls. We have indeed many weeds into them, and our hearts are fertile for these weeds; but except the Lord, by his awin finger, plant in us

this plant, it will not grow. Faith is evermore the thing whilk in all ages and generations commended the children of God; and if so be that we will join ourselves to the people of God, it muſt be in faith. And, therefore, since that this is the work of God only, let us at this time humble ourselves before the Lord, and crave pardon of him for our great unbelief, whilk has rung (reigned) into us, and beseech him that he would plant in this divine plant of faith into our souls, to his honour, and our eternal comfort, in Jesus Chriſt.

Prayer

It is our complaint againſt ourselves to thee, the Lord, that thou art ever teaching us, and yet we learn nothing; or if we learn anything, yet we come not to the perfyte knowledge of the truth. When thou art drawing near to us, then we draw back from thee; and when thou puts forth thy hand to fetch us to thee, we come; but presently we ſtart back again at the firſt heat of tentation, and then we never ſtay, but runs back ſtill, till we be where we were firſt again. And, whilk is worſt of all, we consider not of the danger of this eſtate of ours. Surely, if now we return to our former sins, we do greatly dishonour thee, and we weary thee, who is the physician of our souls. When thou are applying plaſters to our souls, we rug (tear) them aff again; and when thou art giving to us potions of physick, we vomit them up again; and thus we do greatly dishonour thee, and lightly (set light by) thy mercy offered. And, by returning to our sin, we give a bad example to others, and we put ourselves in a worse case than we were in at the firſt; for this returning to sin is like the returning of the ill spirit, with so many worse spirits nor himself, and so is worse to be dispossessed than it was before. And therefore, good Lord, when thou has anes gotten a grip of us, and apprehended us when we were running away from thee, let not the grip gang again, but hold it faſt, and draw us nearer to thee. And when we are anes entered into a good course, let us see what is to hinder us from walking into it, and that if we go back again, we go back

to hell; and if so be that we go fordward in it, then we go on from grace to grace, and so from comfort to comfort. And let us see also that there is glory at the end of it, and that cloud of faithful witnesses are there possessing it now, whilk they -aimed at while they were here; and now, in a manner, all of them are calling upon us, teſtifying to us what reſt is to be found there, and bidding us follow their example, if so be we would be at their end: for there there is no sin, but holiness; no misery, but perfyte happiness; no slavery, but freedom. Lord, if we could forget that whilk we have done, as indeed it is unworthy to be remembered, and press hard toward the mark of our high calling in Chriſt, and be aye labouring to get further knowledge! for this is the thing that wracks (wrecks) us, that we have not the knowledge of thee, and thy ways; and the moſt part cares not for knowledge, and to have the power of religion into their souls. Lord, pity us, we beseech thee, and increase faith more and more into our souls, and make it lively and evident that we have it; that so we may glory in this, that we are the children of God, whom he has ordained for life and for happiness. Lord, increase true holiness in our hearts by the means of grace; and let us not satisfy ourselyes with this, to think that it is into our hearts, but make it to appear in our lives and conversations: for if so be that our life be not renewed, then we cannot say that we walk worthy of our profession, or of our confession. And, Lord, be thou with us at this time, for the increase of grace in our souls. We have spent many hours in sin with delight: when sall it once be that we sall have als great delight in the ways of grace? We have set our hearts fully on following vanity; when sall it once be that we set all our hearts on following thee, and thy ways? Corruption, O Lord, is ſtrong in us, and grace is weak; and therefore is it that we do this. And because there can be no progress in thy ways, unless we be united to Chriſt, and yet we are ſtrangers to him, and the life of grace, Lord, if we could yet draw near to him! Lord, if we could find that Spirit in us, whilk is in him, quickening us! for if we had the Spirit, then our consolations would be more, and we would find

power coming from him, and falling in upon (influencing) us, whereby we would get some order taken with our corruptions, and some further ſtrength to do thy will. We regret that we are ſtrangers to the power of godliness; Lord, acquaint us with it. So many of us as finds or has the power of sin, Lord, deliver us from that slavery: and so many of us as desires to find the power of Chriſt into us, Lord, let us find it, in quickening us from being dead in sins and trespasses, and to walk in thy ways. And we beseech thee, O Lord, because there be some times more difficil than others to walk in thy ways, that then especially thou would be with us, and ſtrengthen us: and at every occasion of good that we are about, let us find more grace, that so we may see at leaſt that we are not in a course of defection, but we may see that we are going on in thy ways; and so go on in a happy progress, till we come to the end of our journey, through Jesus Chriſt. In whose, etc.

Sermon, Hebrews 11:31 (continued)

Concerning the person that is here commended, ye heard that she was a ſtranger from God, and ane alient from the commonwealth of Israel; yet the Lord, as he dealt mercifully with divers others of that kind, so dealt he mercifully with her also. Ye heard wherefore she is marked, Rahab the harlot;—to teſtify the great mercy of God, and to teſtify how highly he honours his saints. She is commended here for faith; and this faith, she had it by report: and howsoever, indeed, in reſpect of her knowledge, it was weak, yet in reſpect of her apprehension, it was a ſtrong faith. And so we see that that faith whilk is but weak in one thing, it may be ſtrong in another. Now we are to consider [i] of the teſtimony she gave of her faith. 2. Of the reward of her faith. 3. How it was made evident and sensible to her and others, that it was a reward of her faith.

III. "She received the spies in peace." This was a teſtimony she gave of her faith. There were two spies sent out from the hoſt of Israel, to spy the land of Canaan, and that city among

the reſt; and yet, albeit she kent them to be spies, she received them. If we will but take a view of Joshua 2, we will see there notable teſtimonies of her faith. 1. When the spies comes to her house, and she kent them to be spies, yet she keeps them; and the text says not it was for greed of gain she keeped them, but she did it by faith. 2. The king sent to her house, hearing that there were two men who were ſtrangers in it, ſuſpecting them to be spies; yet she hides them upon the platform or roof of her house, under some flax she had. 3. Whilk was also another degree and manifeſtation of the greatness of her faith, she gives a notable confession of her faith to the spies. She acknowledges that the Lord is God in heaven above, and in the earth beneath; and she acknowledges that he has a particular providence whilk rules all things: and to make a confession of this, in sincerity and from sense, I will assure you it is no small matter. Ilk ane profeſſes a providence of God, but ilk ane is not touched with the sense of that providence in everything, and to say, It was the Lord who brought this and this to pass. And further, in the confession of her faith she aſcribes this glory to God, that it was the Lord who dried up the waters of the Red Sea before them; that it was the Lord who gave them victory over the kings of the Amorites, Og and Sihon; and further, she acknowledges that when they heard of these things, then their hearts did melt, and there remained no courage in them. And withal, she assures them that the Lord had delivered that land into their hand, and that city also among the reſt. And laſtly, whilk indeed was a notable proof of her faith, she takes ane oath of the spies, that they should deliver her, and her father's house, and all that they had, when the reſt of the city were deſtroyed.

Where we may see, *firſt*, That this fact of hers, for the whilk she is commended here, in the world it seems not to be worthy of commendation. For she was dwelling in the town, and was born and brought up there all her days; then was this her part, when she heard tell that the enemy was coming on them, that she should betray the city to them? In this she seems to fail both

to her country and to her king; and no question, there were edicts given out by the king that no stranger should be received within the city; and it seems that the spies has kent of this, for the woman dwelt upon the wall of the city, and therefore they went to her house. Now, was not this whilk she did for the ruin both of her king and her country? And yet ye see, albeit it would seem both to be treachery against the country, and treason against the king, yet here it is commended for a work of faith; for it is said, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies in peace." And if so be that it was a work of faith, then the substance of the action, it was good, and commanded of God; otherwise it could not have been done in faith. Then this is sure and certain, that oftentimes that whilk is counted to be treachery and treason into the world, it is a work that is commanded of God; and the doing of it is acceptable to God, because it is done in faith. And so when God and man commands things to be done, and both of them cannot be obeyed, then we must choose rather to obey God than man; and the apostles, they make the enemies themselves judges of this. Acts 4:19, "Whether it be right in your sight to obey God rather than man, judge ye." And Acts 5:29, seeing that the enemies themselves could say nothing against it, they say, "We must rather obey God than man." And surely as there is a sovereign law for this,—that the Lord will not give his glory to another, so there is a particular law for it, from our awin law, from among ourselves; and that is even by that same law, whereby we do rather obey kings and princes than their vassals.[1] We ought rather to obey God than man, for one says, "*Omne sub regno*," Every king is under a greater king: and it was a good direction whilk Antiochus Third gave to his subjects for this purpose; he says, "When I command anything to be done thai is contrair to law, albeit that I should be never so earnest for the doing of it; yet think that itis done without my warrant, and so obey it not."

[1] See the author's "Instructions for Defensive Arms," 1639.

And we have this same also contained in one of our laws; and all nations acknowledge this, that laws are only the will of magistrates in ruling their subjects, because every one has a vote there, and not their awin will. Subjects has their awin will in things, but princes' will must be the laws of the country; because every one is bound to be guided by the laws.[1] And Nebuchadnezzar, Daniel 3:28, when he was come to himself, and perceived that the three children were delivered out of the fiery furnace, when they would not obey his will, in bowing to the image whilk he had set up, he says, "Blessed be the Lord God of Shadrach, Meshach, and Abednego." And why blesses he him? "Because he sent his angels to deliver his servants who trusted in him, and changed the king's word." So he began to bless God, for that he had not suffered the fire to destroy his awin, and that he himself had not gotten his intended will. So albeit that princes and magistrates, sometimes in their rage and fury, and sometimes by ill counsel, may give out hard edicts against God's people, yet the time may come when they sall esteem better of that whilk is truth, and was esteemed disobedience, than of that whilk is nothing else but flattery, and was then esteemed obedience.

She is commended for this, "That she received the spies peaceably, or favourably." And this is to teach us, that when the children of God come under our power and safeguard, that we may do them any good, then we should stretch over them the wings of our protection, for their safety. 'This for the present is not very necessar, yet the time may come when it will be; and therefore let us resolve to do it now, and when it is required, then practise it.[2] Every one will seem to be a friend to the servants of God, when there is no frowning against them; but when others begins to frown, they will find many of these to be foes, who professed to be friends before; for these who are friends to the

[1] The "Lex Rex" of Samuel Rutherford is just an elaboration of these great principles.

[2] Here, as elsewhere, the preacher seems to be looking forward to a time of suffering and persecution as all but certain.

world cannot be friends to God's people, when the world frowns upon them. Obadiah, he hid the true prophets by fifties in caves, and he is commended for this. Certainly, if the king had known of this, it had coſt him his life; and it was done contrair to the commandment of the king; and yet in the word of God it is commended, as good service done to God. And the midwives of the Israelites, Exodus 1, when they were sent for to the king, and commanded ſtraitly by him to slay all the males of the children of Israel, when they were born, yet they obeyed it not, but by the contrair preserved them alive; and the Lord accepted of it as service done to him. And the Apoſtle Peter was let down out of a prison in a basket, whilk was contrair to law, that any should be relieved thus from prison. So, albeit that thousands of proclamations were made contrair to this, not to preserve the children of God, when they are in danger for religion, yet we muſt do it. And if we be bound to preserve men for religion, far more are we bound to preserve religion itself: and although all the great anes in the land should conspire themselves together againſt religion, yet our care should be, by confession of our faith, entering in a covenant with God, and all lawful means, to ſtrive to have religion eſtablished into the land, and through the earth.

Secondly, we may perceive here that it is the duty of every Chriſtian to receive Chriſtians in a friendly and peaceable manner, and it is the duty of all Chriſtians to live peaceably among themselves; for certainly by nature every one of us are ill disposed to another. We are crafty, venomous, cruel towards others, like serpents, wolves, foxes; for if we will look through the world, what is to be found in it but some who are wolves for cruelty againſt the children of God, some foxes, for their deceit and craft, and some like oxen, living in sensuality,—a bellygod, or like a swine, wallowing in the mire of sin? But when the gospel comes into a land, it makes a change, either in land or in person; and it runs firſt to the heart, and makes a change there, and then changes the outward, and so it makes that to come to pass, whilk is, Isaiah 2:6, "The wolf sall dwell with the lamb, and

the leopard sall lie down with the young kid; and the calf, and the young lion, and the fatling sall play together, etc." O if this be not a great change! And therefore the way to keep peace into a land is to keep the gospel into it. Do not think that this whilk we have been doing this time, and are yet doing, is the way to bring war into the land; for it is for keeping the gospel into the land, and so it is for keeping of peace into it. There was no peace here whill (till) the gospel came here: and if so be the gospel were away, there should be no more peace. When the gospel is into a land, then God and man is at peace together, and so man and man is at peace together: but if so be that idolatry and papistry were into the land, then ye would to your deadly feids (feuds) again.[1] But if the gospel remain among [us], there may well be some little thing of that kind; yet it sall be for the establishing of peace. Certainly they are not lovers of peace who would bring in a strange religion into a land, and so put away the light of the gospel: but these 'who labour to entertain and keep the gospel are the only lovers of peace. They who give themselves to wickedness and sin, these are the disturbers of the peace of a country and kingdom, especially these who give themselves to the sin of idolatry; for then the fear of God is out of the land, when idolatry is in it: and that is sure, there can be no peace where the fear of God is away. Especially it is the gospel that must keep peace into a land, where the king of the land remains not into it: and certainly it is the gospel has keeped peace into this land thir many years, and not any respect was had to the magistrates into it.[2] Only the clear preaching of the gospel has drawn men to peace with God,

[1] This single testimony from the mouth of such a witness will outweigh the entire mass of idle gossip and well-selected facts which Mr Robert Chambers has been able to accumulate in his "Annals" against the cause of human freedom and its heroic defenders.

[2] The statesmen who governed the kingdom subsequently to the union of the crowns were servile, corrupt, and tyrannical. The trial and condemnation of the six ministers in 1606, and of Lord Balmerino in 1634, will shew the state of criminal justice; and even the ordinary administration of the law in civil matters was far from commanding the confidence of the country.

and so to live peaceably among themselves: and therefore these who loves peace, certainly they will love the gospel also, whilk is the procurer of peace.

But it appears that there was something in her not worthy of commendation, and that was, when the king sent to her house to cause bring forth the men that were in it, she said, "There came men here, but I wist not whence they were; but now they are gone, and if ye will follow them quickly, ye will overtake them; " and yet, in the meantime, they were lying hid upon the roof of her house. It is needless for us, it needs not to defend her doing in this, and all the doings of the saints who has been commended for their faith, that, for that, we should say that in all things they were perfect, and so defend that there was no lying in this speech of hers. Howsoever, indeed, men might plead for her truth, and say, It may be two men came into her house, and she wist not wherefra they came, and that they were presently gone away, and if they would follow them they would overtake them; and so they, speiring (asking) for one sort of men, she answered them of another sort; this might have been true, indeed, and yet it is but needless for us to say this, for God is rather honoured in acknowledging that there be infirmities in the best of his children, than in defending them as perfyte. For certainly lies are not in anyways to be defended, not only wicked and hurtful lies are not to be defended, but even jesting and officious[1] lies. For, as Augustine says very well in that respect, because it is a lie therefore it is a sin; for in saying, because it is officious therefore it is just, then we may as well say that sin is just, and that were to make that whilk is altogether unjust to be just.[2] And so that whilk anes in the nature of it is ill, it cannot in any wise be exponed to be good. And therefore we have rather to learn from

[1] i.e., lies told with a good design, as Rahab's was.

[2] "Aut enim hoc est, quod ego appello officiosum mendacium, ut haec dispensatio sit officium velut honeste mentiendi: aut quid aliud sit, omnino non video, nisi forte, addito nomine dispensationis, sit ut mendacium non sit mendacium, quod si absurdum est; cur ergo non aperte dicis officiosum dacium defendendum?" Aug. Epist. lxxxii

this, that with her faith there was also some vitiosity joined, and some corruption adhered even to this same work of faith; and so albeit in substance the work was a work of faith, yet there was weakness in it. It's true, indeed, she should not have discovered them, for she is commended for that, that she preserved them; yea, she should rather have hazarded herself and all that she had before any harm had come to them; yet this was her weakness, that she should have spoken after this manner. And this indeed is a mixture whilk is ordinar in the children of God. There are few or none of the children of God in whom something may not be marked whilk tends to infirmity; and there be few or none of them in whom something has not been marked; and I may say more, who of them is there in whom God has not marked many things? Before the Spirit of regeneration come, and we are in nature, then we are wholly in darkness and ill; and when we are in glory, then we are altogether good, and in light; but while we are here into the state of grace, there is a mixture of good and ill in us—of light and darkness. And if so be it be true grace we have, we will see it to be so; and if it be true grace, then that whilk is imperfect will be passed by, and that whilk is good will be remembered. As this woman, she made a lie, yet that is passed by in silence, and only her faith is remembered; and the Spirit of God, speaking of Job, says, "Ye have heard of the patience of Job," and yet there was mickle impatience in him, but there is no word of that. And all the saints of God, while they are here, has many infirmities, and yet the Lord passes by all these, and remembers only of that whilk is good in them. The Lord, he is glad to put down his hand and gather up the smallest crumbs of faith, and make something of them; and not only does he this with Abraham, or Moses, or such worthies as these, but even Sarah, he remembers her faith, and Rahab's;, who was a whore, and passes by all their ill,—never a word of that. It is not so mickle as mentioned of some of them, that there was such a thing. This indeed is a matter of great comfort to the children of God, who sees all their best actions to be greatly stained with infirmity, so as

they think they rather deserve to be punished for their unbelief, than to be rewarded for their faith. But this may comfort us, if so be that our faith be true and sincere, albeit it be but weak, yet the Lord will accept that weak faith, and will respect it, especially when it is unfeigned, and it is a wise faith, and there is a desire to have it increased. I call this a wise faith, that uses means how to have it increased, and still, as it is increased, goes on in walking in obedience to it. When thou can say this far, I find that there is great unbelief in me, and I am racked with it, and then can say, I find some measure of faith, and I desire to have it more, and art daily using the means how it may grow, and brings that whilk thou believes to practice in thy life and conversation, thou may be sure that sall be marked of God for true faith, and thy unbelief sall be passed by and not remembered. Ay, the godly, in any of their actions, still sees much to be wrong, even when they pray to God, reads his word, or hears it, etc., and I am sure they are not acquainted with themselves, who sees not this to be true. And yet at that last day God sall remember none of these evil deeds, but all their good sall be remembered; but for the wicked, when that day comes, all their ill deeds sall be remembered, and nothing that they did whilk was good. "When I was hungry, ye fed me not; when I was naked, ye clad me not." But for the godly, it sall be said, "When I was hungry, ye fed me, etc.," and when they sall wonder that any good thing should be marked of them, and speir, How did we all that? he sall answer, "Insomuch as ye did it to ane of these little ones, ye did it to me," and this sall be comfortable to them. Surely, beloved, if the Lord remember not our ill turns, he sall turn that same ill to good. And therefore go on in the strength of the Lord, and in cheerfulness and obedience to his will; and albeit we cannot do as we should, yet let us not be out of hope for all that, but let us still be going on in faith, and in obedience to the commandment of God, and then we sall find the power of the flesh still to decay, and the power of faith still to be growing.

IV. "Perished not." This is the reward or recompense of her faith. Ay, moreover, she is made a mother in Israel, and a mother of Christ, according to the flesh. Now, she was not negligent in using means for her preservation, for that is not true faith whilk uses not means. For if it be true faith, as it has *actus elicitus*, (as the schoolmen says), so it has also *actus imperatus*, that is, ane action without also.[1] Therefore she binds them by ane oath for her preservation, for she knew well enough that this city would be delivered - into their hands, and destroyed by them, and therefore she takes a band (bond) of them for her safety. And they gave it to her, and they agreed that a scarlet thread should be knit to the window, whereby she might be known from the rest, and so preserved in the common calamity.

Beloved, there be two things, if so be that we could lippen to them and make use of them, that would give us assurance of deliverance, albeit destruction were coming upon the world. 1. If we will take God's oath and band for our safety, then we sall be sure. 2. I will not allegorize between the two; yet this scarlet thread may remember us of the scarlet colour of the blood of Christ, to have that hung out at the windows of our souls. Ye heard the Israelites, when all the first-born in Egypt were slain, they had the posts and lintels of their doors sprinkled with the blood of the pascal lamb, and so the destroying angel passed by them; now there is the like colour hung out at Rahab's window, and it is a mark to her that she and these who were with her should not perish. Surely, beloved, if we can grip to the oath and promise of God that he has made, and then get the blood of the promise sprinkled upon the posts and lintels of our souls by faith, we may be sure that the Lord sall have a care of us, in the midst of the great destruction of the world. But if so be that we have not the promise and oath of God, and have not our souls sprinkled with this blood, then there is no strength in the world that sall be able to save us from the vengeance and wrath of God

[1] The same scholastic distinction is employed by the author to illustrate his argument in his Sermon before the House of Lords, May 28, 1643.

almighty. If so be that we be of these who knows not the oath and promise of God, and are not sprinkled with the blood of that Lamb, we sall perish.

Now this oath that is made at this time by thir men, they resolved to keep it, and therefore she perished not. Beloved, when we have made ane oath, if it were but to a man or a woman, we should be careful to keep it. If sixty thousand had made ane oath to one poor body, as there did to this woman by thir two men, they might have said, "What! let her go among the reſt," yet they do not so. So albeit that never so many should make ane oath to a silly feckless body, it muſt be keeped. Then mickle more, if ye who are poor silly worms make ane oath to God, that muſt be keeped. ıIf so be that ye labour not to live in godliness, soberness, and righteousness, and to live within the bounds of your Chriſtian liberty, as ye have sworn to the Lord to do,[1] I cannot think but when ye sall be assaulted with tentations, ye will depart from the truth, for any band that ye have made yet. For tentations to sin, in your life and conversation, are not so ſtrong and vehement as these that are to depart from any point of religion. And beside, when ye take not heed to your life and conversation, that judgment of God comes upon you, that he watches not over you, and is not with you in these troubles to uphold you.

V. Now the greatness of her deliverance is made manifeſt in this: "She perished not with these who believed not," or "with these who were disobedient," for the word in the original signifies both. Then, certainly, these two go evermore together —unbelief and disobedience. And therefore, if ye would know who are those who are disobedient and rebellious, (for there is mickle spoken nowadays of disobedience and rebellion), it is only these who are unbelievers; these who looks not to the promise of God and his direction, these are the men who are

[1] "We therefore faithfully promise... to endeavour to *keep ourselves within the bounds of Christian liberty*, and to be good examples to others of all *godliness, sobernessy and righteousness*, etc."—National Covenant

disobedient. Some says, these are disobedient who obeys not authority in everything they command; but these are the only traitors who are unbelievers, and disobeys the word of God; and if it were coming to a particular trial, we would make themselves judges, whether it be righteſt to obey God or man. Then we may see here that perdition and disobedience go evermore together, and faith and preservation from calamities. Rahab, she had faith, therefore she perished not; but all the reſt had no faith, therefore they perished. And therefore it is good for us to think seriously upon this. We are evermore thinking, What if such a day of deſtruction come, what then sall word[1] (become) of me? but labour to have faith, and then thou sall not need to fear. "The prudent man," says Solomon, "runs, and hides himself, in the ill day, in the clefts of the rock;" so the child of God, when he sees any deſtruction coming, he flees in te Chriſt by faith, and there he is safe and secure. Secondly, we think thir men sall be secure because they have ſtrong [walls], and they sall be safe because they are many and ſtrong; but think not that. If so be that they be disobedient, and have unbelief, then surely deſtruction sall come upon them, and all the world sall not be able to hold it aft them.

Beloved, he sets forth the greatness of her deliverance by the contrary of the deſtruction of the unbelievers: so we should ſtill learn to set contraries againſt other. Consider, when thou sees anything that is good in thee, and another altogether ill, I might have been as he is, and he might have been as I am;—he might have been in the eſtate of grace, and I might have been in the eſtate of misery: that will make thee think the more of it. And indeed there will be a difference thus between these who will be very near otherwise, as there was a difference between Jacob and Esau, who were two twins, two married persons, etc.; and this is the reason, "To you it is given to know the myſteries of the kingdom of God, but to them it is not given;" that so it may be the more sensible to you that it is the proper gift of God.

[1] German, *werden*

When ye consider that ye are no better by nature than they, that magnifies the great goodness of God, that ye should be brought out of that miserable estate, and a difference there; and that there should be a difference also in your temporal estate; but especially at that last and great day, then the great difference sall be seen, when ye sall see their perdition to be great and fearful: and that sall make manifest to you the greatness of your salvation. Whilk the Lord grant that every one of us may be partakers of, through Jesus Christ. To whom, etc.

Prayer

We are bound, and it is no less nor reasonable, to serve thee the Lord with all our soul, with all our mind, with all our strength, for we have all of these of thee allanerly (only); and they are upholden by thee: and therefore it is good reason that they should be employed for thee. But alas! the truth is, there is but little of them that is employed for thee: we can gather all our forces, and bend them wholly together, when we are about the committing of any sin, but when we are about the matters of thy service and worship, then the most part is withdrawn from it. Thou gets only a part of our mind, a part of our will, etc.; and that part is not rightly exercised neither. And therefore we beseech thee, O Lord, to pardon us of this, for we cannot deny but there are special and great infirmities in us, and the best thing that we have, it is not so perfect as it ought to be. And therefore, as we have reason to magnify and to extol thy praises for thy goodness towards us, so we have reason also to be humbled for our infirmities; and this were the sweetest life that could be, to see that there were continual matter of humiliation in us, and of thanksgiving to thee, the Lord, who is pleased to bestow any good thing upon us, or to make us to be the instruments of any good. Lord, we beseech thee to circumcise our hearts, and purge of these evils that cleaves fast unto us; and we beseech thee to increase faith into us, and make it continually to go on both in sense and knowledge, and in the apprehending of that whilk we know. It is faith that purifies

the heart, and cleanses the life; we beseech thee to work that in us: and because the destruction of unbelievers is coming upon them very suddenly, and it will be very sore when it comes, Lord, give us faith that we may flee m, and shelter ourselves in the holes of the rock. And since thy promise is sure, and thou has sworn to it, give us grace to believe that; and let our souls be sprinkled by the blood of Jesus Christ, and then we sall be sure to be safe, though all the world should be destroyed. Be merciful, O Lord, to thy kirk in all the parts of the world. Hasten the calling of these whom thou has not yet called, and yet belongs to thy election of grace. We know that all thy promises are true, and must come to pass; and thou hast promised that there sall be but one sheepfold throughout the world, and they sall all depend upon the voice of one shepherd: Lord, hasten that[1] And, Lord, we entreat thee that the afflictions of thy kirk may do her good; for we have heard of the troubles of thy kirk in other parts, but we have not heard of her reformation as yet:[2] Lord, let us hear of that also. And, Lord, thou who has chosen a dwelling to thyself here, when we were lying in darkness, and has stayed still here when we would have had thee away; Lord, we beseech thee that thou will not depart now when we would have thee to stay. If so be that thou will abide among us, then we need to fear nothing; but if thou once remove, then all will be gone: but we trust that thou will dwell still in the land, in every congregation thereof, and that now and then at least, albeit thou think it not meet at every time, thou will kythe (manifest) thyself to the hearts of thy people; and when thou comes there, thou will discover both thy secrets and their own secrets to them, and thou will speak to thy awin people, and

[1] The ardent and enlightened mind of Henderson was even then revolving and planning a comprehensive union of all the Protestant Churches; and we know that in his eye the union of the British Churches was but a step towards that great consummation.

[2] This description applies to the state of matters in England, which was behind Scotland in respect of the reformation of religion, and which in the end was mainly indebted to Scotland for direction and assistance in effecting her own reformation.

hear these who speaks to thee. What a honour is this, that such a dignity should be bestowed upon men, that God himself shculd be so near to us, and yet that we should not be aware of him! There is no such dignity as this is, that we should come with our two or three words and speak to him, and then he should smile upon us, and take our bill out of our hand; and then we may be sure that we sall get ane answer, although we get it not presently. O but this were a sweet and a pleasant life, to have God thus dwelling among us, and to meet with us, both in our kirks, and in our cabinets also, when we come to him quietly! if there be a heaven upon earth, surely this were it. And if so be that thou dwell among us, then we sall have wealth, peace, and safet from all our enemies. Lord, bless for this effect all these who are in authority,—our king, etc. Lord, we beseech thee to instruct our king's majesty his heart in the right way, and let him not be drawn away by bad and evil counsel; but make thy statutes to be the men of his counsel. And give him a clear sight to discover clearly betwixt these who are seeking themselves, and the overthrow of religion, and these who are seeking to have religion set up but are not seeking themselves, but forsaking themselves for that end.[1] And Lord, give him grace to prefer thy will in everything to his awin will, or to the will of any mortal man. Lord, bless his Queen; we beseech thee, O Lord, to convert her soul from blindness and errour[2] to the love and obedience of thy simple truth. If thou wilt, thou can make that to be the way of setting up thy truth here, or use some other mean; or if not, we beseech thee to do it immediately from heaven. And if so be that thou be pleased to put us to a trial here for our sins, Lord, do it, but in the meantime uphold us: for it is better that we should suffer here for our sins, than that we should suffer eternally hereafter for them.

[1] The contrast is here admirably and truthfully stated between the Prelatical party and the Covenanters, in respect of the ends they had respectively in view, and the spirit by which they were respectively actuated.

[2] A more explicit allusion to her Popery than any that has yet occurred.

Bless thou all thy people who has been seeking to thee this day, and grant unto them their desires whilk they have been seeking of thee in the name of thy Son Christ. And, Lord, we beseech thee to be merciful to us, and pardon us that we have not served thee as we ought to have served thee this day; and bring us anes to the conscience of this, that we must serve thee as thou has commanded us, and not as we think meetest to do it; for except we give the whole man to thee, and labour to do all thy will, thou will not accept of us; but if we will study to do that, then we need not to care for anything. But this is our misery, that the best of us are but almost, and not altogether that whilk we should be; and therefore give us grace to be altogether that whilk thou requires us to be, at least to labour to it.

And Lord, we bless thee for this liberty that we have this day of thee. If so be that thou had rewarded us according to our deservings, we had been altogether miserable or now; but where there be but few who seeks to thee, thou accepts of these and hears them, and then gathers in the rest again in thy awin time: blessed be thou for this. Lord, look in mercy upon this poor congregation; and look compassionately upon these who are in distress, and these who are in darkness, and in the valley and shadow of death, and are crying to thee, "O miserable man that I am, who sall deliver me from this body of death?" Lord, we beseech thee to relieve them.

And these who has professed to begin to shake aff these bands, and to do anything that is good, we beseech thee to bring us on, pressing hardly (hard) towards the mark, till we come to the end of our faith, whilk is the salvation of our souls, purchased to us by Jesus Christ. To whom, etc.

At a fast, May 5

Preface

Of this Fast no trace is to be found in any of the histories of the period. Beyond what is here said of it nothing is known. Public Fasts were this year observed on June 3, July 22 and 29, September 16, and November 4, of all of which notice is taken by Baillie, (See vol. I., pp. 71, 93, 103, 111); but of any Fast on May 5 there is no intimation. It is probable, therefore, that this Fast was a local one, confined to Henderson's own congregation, or to the Presbytery of which he was a member. May 9 this year was a Saturday. As, however, at this time, Fasts were usually observed on Sabbath, and as all the other Fasts observed this year, and enumerated above, were observed on that day, it is just possible that there may be a mistake here in the date, and that the 5th has been put for the 6th. On the other hand, the correctness of all the other dates in the volume, and the general correctness of the entire manuscript, are rather against the idea of there being any mistake in the present instance. In the following Preface a good deal is said as to the necessity and design of this Fast, which, in the absence of other sources of information with regard to it, will prove all the more interesting to the reader.

We may add, that the sermon preached on the afternoon of this day is that of which, as stated in the General Preface, there is a duplicate version in the Advocates' Library, Edinburgh. A portion of the latter version is subjoined as a footnote to the other, that the reader may have an opportunity of comparing the two.

Ye may marvel, perhaps, at leaſt some of you who are not well acquainted with matters, how they go among us, what should be the reason that there is so frequent faſting and humiliation, and afflicting of our bodies and spirits among us in publick. Ye know that whilk the Lord says to his people Israel; "Because," says he, "ye have not keeped my law, and have not keeped my sabbaths, nor given unto the land her years of reſt, as I did command you, therefore I sall recompense your doings: I sall lead you into captivity, and ye sall remain there seventy years; and when ye are there, againſt your heart and againſt your will ye sall be forced to reſt upon my sabbaths; and the land sall find her reſt also." Beloved, God has commanded us in his word to humble ourselves often before him, and to afflict our souls; and it was wont to be the laudable cuſtom of this nation and kirk wherein we live; and these days of publick humiliation and faſting, they have been very powerful, both for holding aff us deserved judgments, and bringing down upon us undeserved blessings.[1] But thir years paſt scarce has been a day of solemn humiliation

[1] In the "Booke of the Universall Kirk of Scotland," which contains the records of the Church from 1560 to 1602, numerous inſtances of Faſts occur, appointed by the General Assembly to be observed throughout the country. One of these is appointed in the following terms, which harmonize exactly with what Henderson here says in regard to them. "The Generall Assemblie of the kirk of this realme, considering the grit abundance of iniquitie overflowing universallie the haill face of this commoneweill, now in so great licht and revelation of the trew and Chriſtiane religione, juſtly provocking and ſteiring up the juſtice and equitie of God to take judgement and vengeance on this unworthie nation; Seeing also the many and perilous ſtrifes and raiges of persecutione daily invading the kirk and spouse of Jesus Chriſt, the sound and extreame troubles of the trew and zealous members thereof in the parts of France and elsewhere, professing with them ane Saviour, Lord, and Messias, the wark also of eſtablishing a perfyte order and policie in the kirk being presently in hands, has thocht it good, for the same reasones and good causes, that earneſt and speedy recourse shall be had to God, with commone supplicationes and prayers; And to that effect ane generall faſt be observed universallie, throughout all the kirks of the realme, with doctrine and inſtruction to the people, to begine the secund Sonday of July nixt to come, quhilk is the ninth day thereof, and to continue to the nixt Sonday thereafter, wsing, in the meanetyme, exercise of doctrine according to the accuſtomit order; and to that effect, that intimation be made by the

throughout this land[1], and when there has been any, it has been rather a ſtolen faſt than publick, avowed and professed openly, as it ought to be. Some of the Lord's awin secret anes, they behoved to be told in private of it,—they might not be warned in publick; so that the moſt part knew not of it.[2] Now, because we neglected this so necessar a duty of faſting, humiliation, and afflicting of our souls, when the Lord was calling us to it, very deservedly the Lord might have forced us to humble ourselves, and to afflict our souls, by his heavy judgments and his sore wrath poured out upon us. And therefore, if the Lord in his indulgence has been pleased to spare us, for all this, and to give us a desire of voluntar humiliation, that so great judgments may be holden aff us, whilk we deserve, and that we may be partakers of great blessings whereof we ſtand in need, then it becomes us frequently to convene to this work, and to be about it with all our heart, mind, and ſtrength; and to humble ourselves in sincerity for our sins, and beseech him that he would hold his deserved judgments aff us, and moſt earneſtly entreat him, that he would finish the good work that he has begun among us. But it is too mickle that he has spared us so long, and done so mickle as he has done; for the Lord's hand might have been lying heavy and sore upon us long or (ere) now, either by famine, peſtilence, or sword; and so forced us to humiliation by some of these, or by them all. And therefore, since that the Lord deals thus indulgently with us, happy were we if we could draw near to him in time, that so all these might be prevented.

Commissioners of countries to the miniſters within their bounds, as appertaines." Thirty-Fifth General Assemblie—Sessio. 9, 1577

[1] Vide Supra p. 2, note

[2] "Bellygod bishops has little will of that work by any, and they have little witt, if they devise not somewhat either to fruſtrate the faſt or delay it." Row, 333. "Sure our bishops loves no faſting, and evill (they say) is good afriſt," i.e., the longer it is put off the better. The editor has unhappily spoiled the author's point by transcribing *on fruſt* for *afriſt*. With regard to the private faſts, we learn from Guthrie that on the firſt Sabbath of every quarter the miniſter gave private notice to as many of his congregation as he could depend on.

A second cause wherefore humiliation is, is because of manifold sins. We have entered in a covenant with God, and made a confession of our faith with our mouths, and with our hands many of us have subscribed it; but it is to be feared that there be few of us who understands what God has promised to do to his people who are in covenant with him, or understands what it is that we have vowed to do to him. And this is a fearful guiltiness, that with our lips and our hands we should draw near to the Lord, and yet in the meantime our hearts should be ignorant of him. There are too many, I fear, (and it is objected to us by our adversars), who has sworn to this, and put to their hands to it, who knows not the meaning of the several articles thereof; ay, very many. Yea, many who has put to their hand to it, if they were required to give a confession of the articles of the Creed, whilk all profess to believe, they would be found to be very ignorant of the meaning of these.

A third reason of our humiliation at this time is,—We have gone very far on into this matter, but our doing in a manner is but private as yet, for it is not countenanced nor confirmed by those who are in authority; and this is the thing that we earnestly desire,—that religion may be set in purity in the land, and may have the countenance of authority in Assembly and Parliament authorizing it. If the Lord sall be pleased to heap-to this favour to all the rest that he has already bestowed upon us, then we may say that we are a happy and a blessed nation indeed, who did not deserve such a thing at his hand. What are we that the Lord should choose such a poor, unworthy, yea such a wicked people as we are, and pass by these who are more might and potent everyway in the world, and that he should choose to fix his habitation among us? That when his people seeks to him, he is found of them, and answers them; and then, when the Lord is speaking to them, they know that it is the Lord who speaks, and hears and obeys his voice, that is a very great and incomparable favour.

Therefore, since that the Lord has dealt thus mercifully with us, that whereas we might have been afflicted with heavy plagues, yet he has spared us, and is calling us to consider of our sins, and to consider also what great things we stand in need of; therefore it were very meet and convenient for us, that we should now humble ourselves, and afflict our souls before the Lord. Now, it is not possible that either we can be sanctified when need is, or that we can be rightly humbled, or afflict ourselves, except the Lord work the work by his Spirit: and therefore let us now fall down before the Lord, and crave his special blessing and presence to this exercise, that we may find that whilk this day we are seeking, through Jesus Christ.

Prayer

We are a people that are ignorant, and have not the knowledge of thee, O God. Many times has thy word and thy oracles sounded into our hearts: when they would be in, we bar them back by our unbelief, and we have resisted the Spirit of God speaking to us by his word. And when some light has broken in into our minds we have extinguished it again, and returned to our former darkness; when good motions has fallen in into our hearts from heaven, we have banished them again. And yet, Lord, it has pleased thee, (and it is wonderful in our eyes that it is so), in thy patience to spare us, when most deservedly thou might have poured out the dregs of thy fearfulest and most heavy plagues upon us. The cup of thy wrath has been presented to other nations about us,[1] and they have tasted of the brim of it till they are made giddy; and justly thou might have reserved the dregs of it for us, and yet it has pleased thee, O Lord, not only to spare us, but also to bestow many good things upon us. Thy goodness to us, we confess, O Lord, it is great, and it is far above our expression, and we have kent the communication thereof, and found the proofs of it, when we deserved wrath at thy hands. Lord, in thy goodness it

[1] The preacher refers to the thirty years' war in Germany, which had then run more than half its course.

has pleased thee to add this hour to all the former hours that we have had in that gracious day of our visitation; and we are come now, O Lord, before thee, to profess and to confess that we are sinful, guilty, and unrighteous in thy sight; and we are come now to humble ourselves, and to afflict our souls, and so to get comfort from thee. And we have deserved, since the beginning of this good cause among us, that the course of thy providence should have been turned away, and so the work should have been interrupted, and that thou should have turned thy back upon us, and bidden us farewell as a people unworthy to be beloved; yet it pleases thee, the Lord, to oversee and to pass by all our guiltiness, and yet to present and to offer mercy to us. Now, for thy great name's sake, give every soul that is here grace to draw near to thee in humility, and in the acknowledgment of their sins. And this is the greatest mercy of all, that we are yet here, where (whereas) we might have been long since suffering for our sins in darkness. We know, O Lord, that there is no remedy for what is done amiss, but only to sorrow and to repent for it. Lord, infuse thou in us that godly sorrow that is not to be sorrowed; and, Lord, give us a sight of our sins, that so we may confess them in truth, and with a grieved heart to thee, the Lord; for, alas! we do other things in earnest, but the confession of our sins, we pass by that slightly and generally. We try not in to the depth and bottom of our hearts to see what lurks there; we entertain the corruptions of the old Adam, and keeps them well, as if they were a precious treasure, while in the meantime it is the very bane and beale[1] of our soul. Good Lord, let us see how ugly our sins are before thee, that so they may seem also to be ugly and filthy to us; and we beseech thee, because the blood of Jesus Christ, whilk was shed a very long time since, is als fresh as at that very day and hour when it was shed, Lord, let us find the consolation of that blood,

[1] *Beale*—bale. This seems to have been the common pronunciation of the word, and determines the meaning of a disputed line in the poetical Address to Queen Mary, Bannatyne Poems, p. 194:— "Welcum, oure beill of Albion to beir."

and sprinkle every soul that is here with it, that so our sins may be washen away thereby. And for this end, Lord, give us faith to believe in him, and then it sall be well with us. And because thy Spirit is necessary for us, O if we could find the Spirit of Jesus in our souls, to sanctify us, we would have justification by him; but we seek not after sanctification, and yet we must have both. Sin has gone far down into our souls; Lord, if we could find the power of Christ als sensible in renewing us, as we have found the power of sin in mismaking us! Lord, as we have been guided by sin and the ill spirit, if now we could be guided by thy good spirit of grace! Lord, thou comes in where thou wilt, and when thou comes thou makes a change. We beseech thee, hide not thy face from us at this time, but be among us, and let us know that God is returned to his own house again. If so be that thou wilt return to thy house and to our souls, then blyth will that sight be: Lord, show thyself to our souls, and give us a blink (glimpse) of thy mercy. And, Lord, let us find refreshment from thee, that so we may delight in thee, and we may know that thy delight is in us; that so we may delight ourselves to go on into thy ways; and so Satan and all his supposts (supporters) may be disappointed, and thou may yet be glorious in the midst of thy sanctuary, shewing thyself there, and speaking comfortably by thy Spirit to every soul that draws near to thee in the name of thy Son. To whom, etc.

Remarks on Leviticus 26

Here was read Leviticus 26.

This purpose, that is expressed in this place of Scripture, is so plainly and so fully set down, that these who are of the meanest gifts and smallest judgment may conceive it, at least in a great part thereof, what is the meaning of it. I will only give you a word or two concerning this, to prepare you for a further humiliation.

First, ye see that all things that befal any of us in this life, whether it be good or ill, whether it be comforts or miseries,

whether it be of that whilk concerns our worldly condition in our natural life, or our bodies their comfort and misery, or if it be these that concerns our souls and our spiritual life, their comfort and misery, all these things come to pass by the particular providence of God. And therefore these things that comes upon us, they must have another name than they have from relation to us, to be called forts or miseries, good or ill, for so they are unregarded by us; but we must count them to be blessings and judgments. Any comfort that we get we must acknowledge, This is a blessing of God whilk he has bestowed upon me; and the miseries that comes upon us, we must say, This is the plague and judgment of God that he has sent to me. And certainly these miseries that the Lord sends, albeit we be his awin people on whom he sends them, yet they are a cross, if they are not a curse. This is a point that we would look very well to, and labour against this atheism that is so fast rooted in the hearts of all men, in some measure; and ofttimes it breaks out in the lives of politicians in the world. For the Spirit of God, by his servant, he insists very mickle upon this point; he says ofter nor anes or twice, "But if ye will yet walk contrair to the Lord, for all this, then he sall yet plague you seven times more." The word signifies also to walk at *adventure*—to walk by chance or fortune; that is, If ye take all things that comes to pass amongst you, either in your natural, or civil, or spiritual estate, to come by adventure, by chance and fortune, and look not to a divine providence ruling all things, then the Lord will still be more and more provoked against you. It may well beseem the Philistines to speak of chance and fortune, as they did when they were pursuing the ark of the Lord, but it becomes not the people of God to do so. Certainly there be many things whilk the word of God ascribes to be God's work only, that naturalists and politicians in the world can find out other causes for the doing of it. When the Lord sends famine, pestilence, or the sword into a land, there may be indeed external causes seen for it, but God forbid that any of these should draw our eye aff God, from looking to him as the first and principal

cause! There is a chain at all these things, and the laighest link is here; but we should know that the Lord has the highest link into his hand;[1] and when we make a distinction, and calls them mediate when the Lord employs any to work for him, and calls them immediate where there are none employed, yet this is not to derogate God any way, for the mediate means can do nothing without the immediate assistance. Sometimes the Lord works immediately by himself, and sometimes he takes the use of means, and yet still it is the Lord who does all. Atheism is a thing that is natural to all, and a thing that in thir days rings (reigns) in the hearts and lives of many. Strive for a remedy against this atheism whilk ye are given unto, and acknowledge whatever befals the kirk ye live into, or the country, or any congregation, or a family, or yourselves in particular, that it is only done by the providence of God—all is done by his determination. This is a principle of religion that must be believed, otherwise we can have no religion at all. And if so be that we will give ourselves to atheism in our conversation, and walk as though there were not a God to punish our sins, then we will come to it in our affections: we will wish then that there were not a God to punish our sins. And then it is just with God, that he should punish these who are thus, with atheism in their judgment, and give them over to this, to say, "There is not a God." Therefore I would have you to strive to have this seated into your hearts, that every good thing ye get, it is from the blessing of God, and every ill thing that comes upon you is from his curse; or if ye be his people, if it be not a curse, yet it is a cross sent of God.

Secondly, ye may perceive that there is not one of these ills, that are set down here, but they are sent upon the people of God. Wherefore was this! Not without just cause; even for their sins. But alas! this is comfortless for us, if so be that we be aye in danger of the wrath of God, when we sin against him. It is true, if the Lord should deal in justice with us, the least sin that

[1] The same illustration and line of argument occurs *supra*, p. 3.

we commit might be punished by all these plagues; but these who were thus plagued of God, they despised the ſtatutes, they abhorred the commandments of God; they delighted in sin, and they walked ſtubbornly againſt God. Therefore, albeit there be great ignorance, manifold errours and unbelief, and great infirmities in us, yet if it be our will to serve the Lord, if we choose his ſtatutes for our counsellors, and abhor not his commandments, walk not ſtubbornly againſt him, delight not in sin, and are daily drawing near to Chriſt, to find righteousness and holiness in him, then all the reſt sall be pardoned to us. Therefore consider whether or not ye be guilty of this great guiltiness, whilk is so odious before God. I cannot clear a great part of you of it, for ye have kent the will of God, and it has been told to you, and yet ye have departed from it, not for any ſtrong inducements, but for base unworthy things, not worthy to be mentioned; and ye have committed these sins againſt God, whereto ye had neither pleasure nor profit to induce you. And if so be that ye continue in this, ye may be sure that the wrath of God is not at ane end yet, but sall seize upon you. And although that the Lord spare a nation or a congregation for some secret ones who cry to him, yet these who are ſtubborn, and will not obey, sall not miss a plague and a judgment of God.

Thirdly. Look and ye may see that there are many uncow (uncouth) and ſtrange judgments here, that any may think, What! they will never come to pass; these has only been to boaſt (menace) God's people. Would God, seeing he had but only that nation whom he did choose for himself in all the world, make that land desolate again, and lead the people thereof captives to a ſtrange land? would he plague them with famine, peſtilence, and sword? and would he plague them with such a height of these, that they should be conſtrained to eat their sons and their daughters? No queſtion, when the people of God heard this, albeit the sound of it, (for it was delivered with a terrible sound upon mount Sinai), made their hearts to quake and to tremble, then yet they could not think that ever the Lord would come in

such anger againſt them. But consider afterwards throughout the books of the Bible, and ye will find that there is not one point of them but they are punctually execute, and that very terribly and exemplarily:—they were conſtrained to eat their sons and their daughters, etc. And therefore do not think that the threatenings of God's word are like shots of paper; as the Lord is true in accomplishing of his promises, so is he also juſt in executing of his threatenings: there is not one word of them all but they sall be found true by us, and execute againſt us, if so be we despise his ſtatutes, abhor his commandments, and delight in sin. There is no hard judgment and threatening, that ever was pronounced by any honeſt miniſter in this land, but it sall seize upon us, if so be we keep not the covenant we have made with God.

And therefore, since ye see the will of God, and hear his threatenings and curses, and there is no remeid for you to escape these curses, nor no way to get these blessings, but only by keeping covenant with God; and it is not the day, nor yeſterday, that this covenant was made, but it is ane old covenant, entered into long since; therefore let us remember how we have broken it, and repent for that, and labour to amend it. Aye, by and attoure (over and above) this covenant, whilk was so publickly made, we were oblished by that covenant, whilk we made at our baptism, to walk otherwise nor we have done. There are many perjuries into this land through breach of covenant with God; the guiltiness of any sin, it is great, but the guiltiness of perjury, it is exceeding great. Therefore humble yourselves now before God, and run the backtred[1] of your life, and see what ye have been doing since ye came firſt into the world, and especially since ye came to years of discretion, and see how ye have failed. And let me anes have but this mickle of you, that ye begin to say, What have I done? and coming to this, then ye will be forced to acknowledge, What ill is there whilk I have not done? That so ye, confessing your sins before the Lord, and sorrowing for them, and promising to

[1] *Run the backtred*. Run backwards over.

amend, and resolving to do it, the Lord may yet be merciful to you, and continue his presence among you; and may bring his blessings upon you, and hold aff his curses.

Sermon—Psalm 129:1-4

The great blessing of peace, whilk the Lord hath promised to his people even in this life, (for where the Lord gives mercy to any, he gives them peace also, peace and grace are inseparably joined together), their peace, I say, does not consist in this, that the people of God sall have no enemies: no, for there is a immortal and endless enmity against them. Neither does their peace consist in this, that their enemies sall not assault them: neither does it consist in this, that their enemies sall not molest and afflict them. We do but deceive ourselves if so be that we imagine, so long as we are in this our pilgrimage, and in our warfare here, if we promise to ourselves a peace of this kind; for while we live in this world, we sall still have enemies, and these enemies sall assault us, and persecute and afflict us. But this is the peace of the children of God, that although their enemies molest, persecute, and afflict them, they sall not harm them; at the least they sall not harm them but the godly in Christ sall be victorious, and sall be more than conquerors; and they sall get the blessings of God heaped upon them. But, for the wicked, all the threatenings whilk God has threatened in his word sall fall upon them, because they are enemies of God and his people. And as it is, Deuteronomy 29, (whilk ye heard lately exponed to you), all the curses of God sall rest upon the enemies of his people, as that being their proper element; for it is there that all the judgments of God takes them rest. They find no rest whill (till) they come there, and when they come there they remove not: even as all the blessings of God are prepared for his people, and find there proper element to rest there.

This that I am speaking to you now, it is the comfortable doctrine of this psalm. The kirk, under the name of Israel, is brought in here expressing her afflictions, and says that they are

many, they are grievous, and they are old afflictions; yet this is her comfort in the midst of all these afflictions, when the enemies has beset her round about, "yet they have not prevailed." And no thanks to Israel or to the kirk for this, but the praise thereof belongs only to God; for "God has cut asunder the cords of the wicked," that is, all their enterprises, their plots, their machinations. And this was not done because of the kirk's deservings, but because "God is righteous and just," and because the enemies deserved it, that it should be done to them. And as the Lord has done this in times past, so they pray that he would do it for time to come to all them who hate Sion,— "that they may be ashamed and confounded." And he assures himself that though they were going fordward in ane ill course with never so great speed, yet God sall interrupt their course; "he will bring them back." And albeit they prosper for a while in the beginning, as grass will do whilk is growing on ane house-top, yet when harvest comes, there sall be nothing there to fill the mower's hand. And, moreover, these who knows God, and knows what his blessing means, when they come to them, and sees them at their work, they sall not pray to God for them to send them good speed; nor is there any word of blessing in their own mouths; but their labour is accursed of God, and all who comes by them prays for a curse to them.

That ye may take up this purpose the better, and that it may be the more profitable to you, ye sall consider of it in these parts. 1. In whose name it is that this psalm is conceived; "Israel may now say." 2. There is Israel's description of his afflictions and his troubles; "Many a time have they afflicted me from my youth. The plewers have plewed upon my back: they made long their furrows." 3. There is Israel's deliverance out of these troubles. These plewers sall not prevail in their intended purpose, because "The Lord is righteous: he hath cut asunder the cords of the wicked:" or he has cutted asunder the somes[1] wherewith they

[1] *Somes*. A rod or chain attaching the foremost oxen to the plough. It is fixed to the muzzle, and passes between the animals next the draught.

were drawing the pleugh of their cruelty. And why? because God is just and righteous. 4. There is the vengeance and judgment that is prepared for the enemies of Israel at all times. Albeit they prosper for a while, as the grass doeth upon the house-tops, yet they sall be ashamed and turned back, who hate Zion; they sall reap no increase of their labours; neither sall any who comes by them, and sees them working, say, "The blessing of the Lord be upon your work,"—God send it a good success, and you a blessing unto it.

Beloved, these are four points whilk are very necessar for you to consider on, and very behooveful for you to think upon; for it is not enough for you, or for me, or for any particular person, or such a number of persons, to think upon God's great works, but Israel should do it: the whole kirk should say with one voice together. Secondly, Neither should we forget our former afflictions, suppone we have gotten a little ease. As for us, indeed, we are not yet fully freed of our afflictions, and so sense should make us to remember our afflictions. And may not the kirk of Scotland say indeed, "Many a time have they afflicted me from my youth?" and the kirk of Scotland may say, "The plewers have plewed upon my back: they have made long their furrows." Thirdly, we should ascribe this glory to God, that he has interrupted the course, and say that it is God who has cutted their cords, and disappointed all their plots whilk they had laid, and that because he is righteous and just to execute wrath against his enemies, and [because of] his truth and power to perform his promise, and deliver his children. Fourthly, If so be that we be not haters, but lovers of Sion, then we may be assured that our enemies sall be ashamed and turned back; and we may be sure that God sall not bless them who are enemies to Zion: neither is there any who comes by them, and sees them ut their work, or who hears what they are working, who will pray for a blessing to them, if they know God. And for this same matter, whilk is presently in hand among us, many among us prays for a blessing to it; and through other nations, they pray for a blessing to the

kirk of Scotland, and to the good cause they have in hand:[1] but we never heard of any yet, who prayed for a blessing to these, who were bringing in a ſtrange worship into this land; yea, I think there be none who dare pray for it to God.

I. "Israel may now say." This is the firſt part of the psalm; and ye see here, the psalm is conceived in the name of Israel. "Israel may now say:" That is, king and princes, and all the people of God has now reason to say. It is not enough for some persons to say it: that is not the meaning here, for Israel is not taken here for Jacob as he was a man only, but it is taken for the whole kirk of God. It's true indeed, in time of defection, when the whole people will not choose to serve the Lord, then it is beſt for every particular person to say for himself, and them whom he may command, If so be that ye will not serve the Lord, this sall be my resolution, I and my house, we sall serve the Lord. At such times, I say, it is beſt to take to Joshua's part of it: "If ye will serve the Lord, or if ye will serve other gods, do what ye will, I and all that I may command sall serve the Lord." We cannot bring all to God, but when there is a division into the land, then let ilk ane say for himself, and ilk ane who knows the Lord promise to serve him. But at such a time, when the enemies of the kirk has assaulted her, and assayed to overcome her, and yet has not prevailed, all should join together and say, It is the Lord who has done these great things for us, and say, The afflictions, wherewith our enemies afflicted us, were great and many, and yet, for all that, they have not prevailed. There be two reasons for people to join together. Firſt, When many joins together for a good work, then there is the greater honour to God. It is true, I grant, if there were none but thou alone for a good turn in a whole paroch, that is honour to God; but when multitudes flock together, then the promise is the greater. There be two times that people should flock together. 1. They should flock together when they apprehend a judgment is coming, to the end that they may all

[1]It is to be inferred from this that assurances of sympathy and support from the Reformed Churches abroad had already reached the Covenanters.

humble themselves, and pray to God to avert that judgment aff them, and to turn it upon a people who knows not God. 2. They should flock together when God gives any hope of a deliverance to his people, and bless him for that. Even as they report of the ſtorks in other countries,[1] and as some birds do among ourselves, before the winter come they flock together, and flies to some safer part, that so they may eschew the ſtorm, and hides themselves in the holes of the rocks; and then in the spring time again, before the summer come, they all flock together to come home again. So when the Lord is frowning and glooming, and we see like to be a ſtormy winter coming, then we should flock together as the Israel of God, and flee in to him, and beseech him to keep us from it. Again, when the Lord gives us any spring time, and we see it likely that there is a good summer coming, and that not only of nature, but of grace, then why should we not flock together, and acknowledge that it is the Lord who has sent it, and praise him for the doing thereof? And so we should not interrupt the Lord, by our sinning againſt him, and not acknowledging of his goodness: but we should further him to go on, by our praising of his name for that whilk he has done. Secondly. When many joins together in a good work, it is a great good to Israel, and to the saints and kirk of God, for this is the way how to find and to observe the loving-kindness of the Lord; according to that, Psalm 107:43, "Whoso will observe these things sall see the loving-kindness of the Lord." So these who will observe the afflictions of God's people, how he has afflicted them, and suffered the enemies to moleſt them, and yet, for all that, has preserved his people, and granted them victory, and has deſtroyed the enemies; whoso will observe these things, sall see the loving-kindness of

[1] "Yea, *the ſtork in the heaven knoaveth her appointed times;* and the turtle and the crane and the swallow observe the time of their coming."—Jeremiah 8:7.

"Who bids the ſtork, Columbus-like, explore Heavens not its own, and worlds unknown before? Who calls the council, ſtates the certain day, Who forms the phalanx, and who points the way?"—Pope.

the Lord towards his people, and ſtill praise God for it; and then ſall see his kindness towards himself. And as it is, Psalm 78:6-7, they who knows the works of the Lord, they ſall report it to their children, and to their children's children, that they might set their hope in God, and not forget the works of his hands. And, indeed, there is a work already done into this land, albeit the Lord should ſtay it and not let it go any farder on, that is well worthy to be remembered for ever. And, indeed, it ſall not be forgotten, so long as this land is possessed by any, and while the world ſtands.[1] So ye see it is Israel who is describing her affliction here. "Many a time."

II. "Many a time have they afflicted me from my youth. The plewers, etc." If we will look narrowly to the words in Israel's describing of her afflictions, we will find three things presented to us—1. How old these afflictions are; "From my youth." Ay, from my infancy, birth, and conception. 2. There is the frequency and iteration of these afflictions. They were *oft* and *many*: "Many a time." 3. There is the grievousness of these afflictions, expressed by a comparison. "The plewers plewed upon my back: they. made long their furrows." So these were old afflictions—*from her youth*. Then they were oft—*many a time*. Moe times than can be numbered; moe nor seven times, aye, moe nor seventy times seven, for the word imports *often*. And then they were grievous, even like iron pleughs, drawing deep and long furrows on their back. The firſt teſtifies the innocency of the kirk at this time, for if ever the kirk . had innocency, it behoved to be in her youth, and therefore it teſtifies the enemies' injuriousness and cruelty. The second, *many a time*, is a document (proof) of the conſtancy of the kirk. She is afflicted again and again, and yet, for all these afflictions, she ceased not to serve God continually. And it iis also ane argument of the malicious pertinacy of the enemies, who never ceased to afflict the kirk. The third is ane evidence of the

[1] Here we observe the inborn conviction of the enduring importance of their work, which is common to all the guiding spirits in the history of the world.

patience of the kirk, who endured all that, and of the cruelty of the enemies, who could find in their heart to do so to her.

First, "From my youth." He speaks here of the kirk as of one particular man; he brings in Israel as speaking of his awin life in particular. And, indeed, there be two men in the Scripture, one in the New Testament, another in the Old, who does very well express the estate of the kirk in their life. In the New Testament there is Jesus Christ; he is the head of the kirk; he was a man of many sorrows from his cradle to his burial. His life was full of sorrows; he was hardly used all his time, and at his end was mocked, buffeted, scourged, etc. There was never any who might more justly say, no, never any who might so justly say, "Many a time have they afflicted me from my youth." I will not enter here to speak of the sufferings of Christ: they began soon, they were many, and they were great; and so he was a vive (lively) representation of the kirk. There is also another in the Old Testament, and this is he who is named here Israel, and he is also called Jacob. Thir two names are ordinar to him in Scripture, and both of them are put for the expressing of the estate of the kirk. When they speak of the affliction of the kirk, and of her humiliation, then it is expressed under the name of Jacob; but when the Scripture speaks of the victories of the kirk, then it is expressed under the name of Israel, who was a prince with God, who wrestled with God and prevailed, and so gat a blessing. I say, he who is here called Israel (and that very deservedly, because now through the power of God the kirk prevailed over all her enemies), in his life he represents well to us the estate of the kirk, for there is a difference betiveen his life and any other whom we read of in Scripture; for others did not spend their whole life in afflictions, but his life was nothing but a web of afflictions, so to speak. For he began timeously; even when he was in his mother's womb, he wrestled there for the birthright. Then what afflictions followed there, when he had gotten the birthright by (over) his brother! Then he is constrained to endure servitude for a long time from Laban, whom justly I may call another churlish Nabal,

(for, changing the letters, it is so). And when any man might have thought that his troubles were at ane end, then they began to grow greater and - more grievous by his children. Simeon and Levi became murtherers; he had but one daughter, and she was ravished; and the greatest of all was Reuben's incest; then Joseph was sold; and, whilk was als great ane affliction as any of them, even the miscarrying of Judah, in whom the birthright was now established. So that he could look upon none of his children, at least upon few of them, but they were ane affliction to him. And so he was different in his afflictions from others, for some will get a foul bitter shower in the morning, but will get all the rest of the day fair; some will get a foul shower at the noontide of the day, and yet have it fair both morning and evening, as Job had; and some will have it fair all day, and get a sicker[1] shower at night, as Peter, "When thou was young, thou girded thyself, and went whither thou wouldst, but when thou art old, another sall gird thee, and lead thee whither thou wouldst not."[2] But Israel in his whole life was afflicted, as I told you Christ was, from his birth to his burial; and so in this he does vively (in a lively manner) represent the estate of the kirk. Howsoever he who was first Jacob prevailed with God, and so was called Israel; so sall the kirk also be victorious over all her enemies.

I would have you to consider in this, that the kirk was afflicted from her youth. If ye would consider of the different times of the upcoming (progress) of the kirk, it may be considered in these particulars. 1. In her infancy. 2. In her youth. 3. In her perfection. 4. In her old age. First, for the infancy of the kirk, we may go farder than that time they were in Egypt, or to Abraham: we may ascend to that promise, "The seed of the woman sall tread down the head of the serpent." From that time to the flood, in

[1] *Sicker*—firm and decided; as applied to a shower smart or heavy.

[2] See the Author's affecting dedication, prefixed to his sermon before the Lords, July 1644, in which this text, along with others, is quoted in illustration of his own experience, that although naturally addicted to a retired and studious life, he had been called by God, contrary to his own inclinations, to take a prominent part in public affairs.

Noah's time, was the infancy of the kirk. Secondly, The bairnage or youth of the kirk was from the flood till Christ's coming in the flesh. For a long time it was contained only in some families, and the most that it came to was in a (one) nation. Thirdly, In the days of the apostles, and when the Holy Ghost descended, then was the strength and vigour of the kirk. Fourthly, After the apostles' times then came the old age of the kirk, when Antichrist began to be set up in his chair, and was fully set up at last, so that the kirk was almost lost, and she had one foot in the grave; till it pleased the Lord to renew her age, as he doeth the eagle's, by casting her bill, as it is Psalm 103:5[1]. And, indeed, that we have seen some returning of the age of the kirk, so that it was never better since the beginning, we have great reason to bless God for this. Justin divides the ages of Rome thus, and it is the right division of the ages of the kirk. All the time till the coming of Christ may be rightly called the infancy and youth of the kirk. Because, first, the lines of the kirk were not far extended then; at the most it was but in one nation. Secondly, it was her youth in respect of her knowledge, for then she did see things but darkly, in type and shadows. Thirdly, in respect of God's dealing with the kirk, who taught her then as a child, in signs, in figures, and in sacrifices, etc. And then, in the apostles' days, it may be called the perfection of the kirk, by the same reasons. For then her lines were farder extended; then there was further knowledge of things; and then in respect of the manner how she was taught.

This is not ane idle discourse we are occasioned to you by the word *youth*. For, first, it meets with ane unsavoury and tasteless discourse of our adversars, who say, when they are speaking of the ages of the kirk, that in the apostles' times, then the kirk was at her bairnage; but they say that n the time of the

[1] "As the eagle decayeth and groweth lean, when her *bill* or *beak* groweth so long and crooked as she cannot eat for it; and when she casteth her *bill*, and her *beak* is now better fitted to take her food, then she is revived and strengthened, and as it were groweth young again: so fareth it with the soul of the believer, etc." Dickson on Psalm 103.

ancient and godly Fathers, then was the perfection of the kirk:[1] whilk was the time when Antichrist began to be set up, and the apostles told that Antichrist was already begun before they died. Howbeit, indeed, I think many of these fathers did that whilk they did ignorantly, for I think, if they had known what it would turn to, they would have been loath to have done as they did. And therefore let us hold this to be true, that the greatest perfection that ever the kirk was at, or will be at, was in the time of the apostles; but the youth and infancy thereof was before Christ. And when the Holy Ghost descended, that is the only pattern of reformation that must ever be looked to: and when it sall please the Lord to call in the Jews again, who has been so long strangers to himself and to his Son Christ, the reformation of the kirk sall be as it was then. And then after the apostles were gone, then presently the glory of the kirk began to decay; for the glory of the kirk is not to be discerned and looked to, as many judge, by her outward face, but by her inward grace. And as Egesippus told that, albeit there were many ills entered into the kirk then, yet even by these ten bloody persecutions there were many hid graces keeped by them undefiled in the kirk; for if there had not been persecution, all had followed their course, and so had been corrupted and defiled.

Another use that we may make of this—If that was the youth of the kirk, and Israel was troubled in his youth, then we need not to think it strange, that the kirk in our days should be put to suffer. Sall a child suffer for the truth, and sall not we who are come to perfect age (at least should be so) not suffer for it? It is a shame for us, let be (not to say) a sin, if we resolve not before hand to do it, and when it comes, to do it indeed.

[1] See Henderson's Third Paper for his Majesty—"I know it is a common opinion, but I believe there be no strong reasons for it, that the church that was nearest the times of the apostles was the most pure and perfect church." Henderson, as appears from what follows, held that it was not the church, which was "nearest the times of the apostles," that was most pure and perfect, but the church that existed in the *very days* of the apostles.

Secondly. As the afflictions of the kirk began early, so they continued long, and there was a iteration of them; "Many a time." And in such sort they continued, that the course of the kirk was nothing else but a continual change, blenks up (gleams of sunshine) and incontinent down again; even as it is in the course of nature, betwixt summer and winter, a fair blenk and a shower, the night and the day, so was it with the kirk. Albeit she was not afflicted at all times, yet she was afflicted many times. Sometimes she would have a long foul winter and but short summer, a long dark night and but a short day, a long sicker shower and but a short blenk of the sun: sometimes again a long summer, and a fair long day, and a long clear sunshine, and but little winter, a short night, and a little shower. This may seem strange and wonderful, that the Lord should thus exercise his kirk with repeated and reiterated afflictions, so that there should be no end of her afflictions;—she may well get some little refreshment, but it is only a breathing time. What can be the cause of this? Sall we say that because it is thus, therefore God has not a providence over his kirk in her afflictions? For some say, If God had a providence over his kirk in her afflictions, would he thus exercise them so hardly who are in covenant with him, and whom he professes to love so dearly, even as the apple of his eye? *A*. Ay certainly, (to beat this back upon themselves who say so), since some has observed the course of time to be so, and acknowledge that the kirk of God is often under affliction, then I say that even because of that, God must have a special care and providence over his kirk. And indeed that is a very wise providence of God in afflicting his kirk thus.

Only consider three causes of it. 1. The Lord, his course of dealing with men is thus: There is no man, but when he comes into the world, the Lord ordains some ill and some good things for him: and therefore he has so disposed that his children sall suffer all their ill in this life; they sall suffer none in the life to come, but they sall have only good: and for the wicked, he has ordained that they sall get all their good in this life, but no good

in the life to come, but only ill. This is that whilk Abraham is brought in speaking to that rich man, Luke 16:25. When he was only desiring that Lazarus might give him one drop but of cold water, to cool the neb (point) of his tongue, Abraham answers, "Son, remember that thou in thy life receivedst thy good things, but Lazarus his evil things;" and therefore, as he would say, Resolve upon this, and set your mind to rest; for ye must be tormented, but he must be comforted. As if he said, Ye need to speak no more of that matter; there is nothing ordained for you now but torment, for ye have gotten all the good that ever ye will get, or that God has ordained for you: but for Lazarus, it's true God ordained many ills for him, but he has gotten them all already; and now there remains no more ill for him, but only good. And so ye see that the kirk of God and these who belong to it get all their ill things here, and therefore they get only good things when they are out of this life; but for the wicked, all the good things that ever they will get is gotten here, and therefore when this life is gone, there remains nothing but sorrow and grief for them. And this same has made some of the children of God, when God has heaped favours and benefits upon them in this life, to fear that they were not in the right way, and to be so mickle the more diligent to see if they were in the right way, and to take the better heed unto themselves, and to work out the work of their salvation with fear and trembling.

2. A second reason wherefore the Lord afflicts his kirk so oft here, it is because it does mickle good to the kirk. Indeed, it is not possible for any to tell what sweetness there is into that bitterness, what meat there is into that devourer; for when affliction comes upon the kirk, it makes many to know God, who knew little of him before; it makes many to seek the Lord, who would not have sought him, if affliction had not come to force them to it. It makes them to humble themselves, and to repent of sin, who, if affliction had not come, would never have tried and examined their own hearts: it makes them obedient to the will of God in everything, who knew little what obedience did mean

before. It brings out of the estate of nature, and enters them into the estate of grace; and having gotten some grace, it makes them to long for more grace: and being afflicted in the estate of grace, it makes them to long for glory. And so the Lord helps fordward his own, and does them mickle good by afflictions and crosses.

3. It serves greatly also for the glory of God. For before we be in trouble we know not what it is to pray to God as we will do then; we do not give thanks to God, and bless him so heartily for any benefit as we will do then. We know not God so well at no time as we do in trouble: before, we only hear of his manner of dealing with his children, but then we do both hear and also perceive his manner of working.

And may I not say that the troubles of the kirk of Scotland has done us mickle good, and driven us to God more earnestly? for would we have been about this this day, if so be we had not been in trouble? No certainly, for long or now we had been drunken with ease; but trouble coming upon us has made us to draw our clothes to us, and gird them fast on, and make us for a journey, and for our Christian warfare. And therefore make this use of it, that ye should not imagine that ever the kirk, so long as she is here, sall be free of afflictions. I suppose, (and it should be our wish and desire that it should be so,) that all things were done in the house of God in this land according to his will, and there were such ane Assembly and Parliament as our hearts could wish,[1] think ye that there would be no more trouble then? No, I will assure you it would not be so, for the devil is not dead yet, and he has evermore his awin supposts, and malignant spirits anew to raise up to trouble his kirk. And what would it breed if it were thus? Nothing else but security, whilk is a very dangerous case for a Christian to be in; and then, after a while's security, there would arise another new trouble again.

[1] Two of the "Articles for the present peace of the kirk and kingdom of Scotland" that were drawn up and insisted on by the Covenanters at this time related to a *free Assembly* and a *free Parliament*. See the "Articles" *in extenso* in *Stevenson's History*, pp. 218-220.

And therefore think not that ye sall have a heavenly peace so long as ye are here; but ye must put on the whole armour of God, and resolve to fight; for if there be no other thing to trouble thee, yet, in the time of the external peace of the kirk, thou sall find afflictions in thy awin bosom to trouble thee, and to hold thee doing; and thou will find these als sore to fight against, yea, sorer and harder than any without thee. For thus the Lord deals with his kirk. Even as when there is a pestilence into a country, there will not be many other common diseases to trouble folks, but when it is away, then there will be moe common diseases; so while the kirk is in trouble, the members thereof will not have many horrours of conscience, nor many grieved hearts; but when the outward trouble is away, then their awin secret ills kythes more. And therefore it is evermore best and safest for us to resolve for trouble so long as we are here.

Thirdly. Now for the grievousness of their affliction, it is set down in a borrowed comparison tane from plewmen. "The plewers have plewed upon my back; they made long their furrows." This is such ane pleugh as we have not heard tell of before. There is ane common pleugh, wherewith ye labour your land; all of you knows that: and there is also another pleugh spoken of by our Saviour, Luke 9:62. "He that puts his hand to the pleugh, and looks back again, is not meet for the kingdom of God." This is the pleugh of the gospel: whether he be pastor or professor that anes puts his hand to this pleugh, he must not look back again. But here there is a third pleugh, whilk is ordained for troubling of God's people. The great husbandman who aught (owns) this pleugh, (at least by whose permission this pleugh goes,) is God. Not only is it God who makes your common pleughs to gang, and sends the gospel into a land, but it is God also who disposes and overrules this same pleugh of persecution. For without his license the pleugh cannot be yoked; and being yoked cannot enter to gang whill (till) he direct; and he tempers the irons, so that they cannot go one inch deeper nor he thinks meet. And when he thinks it time to louse (quit work), then presently he

cuts their cords, so that they cannot go once about after he thinks time to louse. Albeit when they yoke, they resolve to have all the land upside down, yet he will let them teil (till) no more of it nor he sees meet. Now for the plewmen of this pleugh, they are Satan and the evil angels; they hold the pleugh, and are gademen to it: and they yoke in the oxen into the pleugh, and drives them up with their gades (goads.) And they have a sort of musick also, whilk they whistle into their ears, to make them go the faster: and that is the allurements and provocations of the world. And for the oxen who draw into this pleugh, it may be princes, when they turn persecutors of the kirk; it may be prelates; it may be politicians in the world; these are the oxen, Satan and the ill spirits inciting them, and stirring them up to go fordward in their intended course. Then consider here, that this pleugh and thir plewmen and oxen goes about as God thinks meet; but what is it that they are doing in the meantime? Nothing else but preparing the ground for seed, and so the Lord employs them to prepare his people better to receive the seed of his word and of his Spirit. And this is the fruits that comes after this pleugh; as our Lord says in the gaspel, "He that forsakes father or mother, etc., for my name's sake, sall have a hundreth-fold more in this life, and afterward life eternal." That is, when this pleugh of persecution makes a man willing to forsake thir things, it is a making him ready to reap a plentiful harvest and comfortable here, and much more plentiful and comfortable hereafter.

By this ye may perceive the Lord's manner of dealing with his kirk. First he yokes the pleugh of the gospel in her; and when it is not holden going, then he yokes the pleugh of persecution next, and makes that to draw furrows on their back;—not on their breast where all their noble parts are, and so to destroy them, but on their back, and so to prepare them for seed only. As it is said of Christ and the serpent, the serpent sall but bruise Christ's heel, but Christ sall break his head, so it is the back of the kirk that is plewed. Always (nevertheless) this plewing is because the gospel is neglected, and so ye may see that the best course that

any can take to hold away the pleugh of persecution is to hold the pleugh of the gospel going, in hearing the word, in believing in it by faith, in bringing it to the heart to work repentance and a new life. If we would do this, it would hinder the yoking of the pleugh of persecution; or if it were yoked, yet it should not teil sore. But because we who are paſtors and miniſters has not done our duty in preaching of the gospel,[1] nor ye who are people has not done your duty, whereunto ye were bound by the gospel, therefore it is that the Lord has yoked the pleugh of persecution among us; and if we make mnot better use of the gospel every way, the pleugh sall not be loused yet, but the Lord sall suffer the enemies to hold it going. And, indeed, there are none who are readier to be inſtruments to draw this pleugh, than these who has anes put their hand to the pleugh of the gospel, and then looked back again.[2]

Ye may perceive here that these who are persecutors of the kirk have not great reſt nor ease in the world: oxen who draws in a pleugh daily has not ane easy life. It's true the kirk suffers of them, but they are exercised also. And therefore afterwards he gives them a name answerable to this—he calls them *wicked*.[3] "He hath cut asunder the cords of the wicked:" that is turbulent creatures, ſtill troubling others and themselves. And Esay calls them like the sea, ſtill caſting up filth; and ye know the sea never reſts. And this tells also what sall be the wages that they sall get.

[1] Henderson was always very free in pointing out and censuring the faults and shortcomings of miniſters, as may be seen in many of his published Sermons and Papers. Baillie allades to an inſtance of this. "On Wednesday, 27th [July, 1642], was a faſt [at St. Andrews]. Mr. Hendersone preached graciouslie and wyselie on 2 Corinthians 6:1-3; *taxed freelie the vyces of miniſters*, among other the humor of novation."— Baillie ii. 45.

[2] The Church of Scotland had bitter experience of the truth of this ere long in the persecution that followed, 1660–1688.

[3] The word in the original is from a root (רָשַׁע) which signifies *to make a noise*, or *tumult*.—See Gesenius' Heb. Lex.

A word that is used of them, Psalm 109:7,[1] signifies condemned persons, and so they sall reap condemnation for their pains; as Job says, "They sow wickedness, and they sall reap mischief." But for the sufferings of the godly, they are not in vain, for at last they bring forth the quiet fruits of righteousness. All these furrows that are drawn upon their back is nothing else but a preparing of their heart for receiving the word of God, and making it that good ground spoken of in the gospel (where ye know there are three ill grounds and but one good); and this is a mean to make the ground good for receiving the seed of the word, that it may yield increase.

III. Only but a few words of Israel's deliverance from their enemies. "Yet have they not prevailed against me." And what was the cause that the enemies prevailed not? Was it because of Israel's strength? No, but because "God cut asunder the cords of the wicked." So that this pleugh has somes[2] and thetes[3] whereby it is drawn, whilk are the plots and enterprises of the devil and wicked men. And why was it that God cut asunder the enemies' cords? Not because Israel deserved it, but because the enemies deserved it, and "because the Lord is righteous."

"Yet they prevailed not against me." Israel prevailed with God in wrestling with him, and therefore it is that he prevails with men also. Then, if so be that we will wrestle with God for a blessing, and prevail with him, then we need not to fear but we sall wrestle the enemies out of it also. And if we be the people of God, and insist in wrestling against his enemies, we need not to fear but to be victorious. The kirk is a studdy (stithy) whilk has worn many hammers, and broken many arms, with striking upon her, and yet she is to the fore. Many kings and monarchs

[1] "When he shall be judged, let him be *condemned*;" marg., "go out guilty or *wicked*." The word in the original is the same as in the passage commented on.

[2] *Somes*. A rod or chain attaching the foremost oxen to the plough. It is fixed to the muzzle, and passes between the animals next the draught.

[3] *Thetes*—the traces attaching the oxen to the plough.

has ſtriven againſt the kirk, and now there is no memory of them, but only that they have been; and yet, for all that, the kirk ſtill is to the fore, for the kirk is builded upon the rock. There may indeed great ſtorms blow upon her, but because she is well builded, and has a good foundation, and all the ſtones are well seamed together, therefore she muſt remain sure. The ſtones, indeed, among themselves may seem to be scattered asunder, yet all of them are joined together in Chriſt, for he is the head of his kirk, and all the reſt are the members. And therefore as he has wreſtled and overcome all his enemies, so sall we also, if we be in him. This is a kingdom whereof there are a number of the subjects thereof in heaven already, by their fighting and prevailing; and if so be that we will use that armour whilk they used, and will fight as they did, why then sall not we prevail also? and so we sall be partakers with them of that same crown of glory.

Now the cause why Israel prevailed, and not the enemies, was because "God cut asunder their cords." Certainly the world, they have many cords wherewith to draw their pleugh; and when they have made a threefold cord for deſtruction of the kirk of God, the Lord makes that same cord to turn to their awin execution. And sometimes the Lord breaks their cord in pieces, when it seems to be ſtrongeſt; for when his providence comes in, he cuts their ſtrong cord. And all this is ascribed to the juſtice and righteousness of God only.

And the reſt of this purpose tells us, that as it has been with the kirk and the enemies thereof in former times, so sall it also be afterwards. Albeit they run faſt in ane ill course, and go far on into it, "yet they sall be confounded and turned back, who hate Sion." And then he shews that he would not have the kirk to be offended, albeit their enemies prosper for a while, for it sall be but like grass upon the house-tops, or like deaf corn; it sall not fill the mower's hand, nor sall it have any weight or subſtance with it. And so he would have the kirk to take comfort for time to come, by experience that she has had of deliverance in by-paſt time.

And, finally, he closes with this, that they who come by them, when they are at their work, sall not say, "God speed you well," or "God bless you and your labours." And surely, beloved, we may say this upon good grounds, and from experience, that in all the troubles of our kirk, when prelates and politicians were coming to ane height, there was none who said, The Lord bless them, and send them good speed in their work.[1] And when they were persecuting a poor minister for standing to the truth, there was none who prayed for good speed to them; but there were many who were deprecating it, and praying to God to turn the chase. No surely, I think themselves durst not pray to God to send them good speed in their course. And these who has been praying to God against it, let them take it for ane answer to their prayers, that God has begun to turn back their course. But for the cause that we have in hand, it has filled the mouths of many, and that not only among ourselves, but even in other nations about us, to pray to God for good success to us.[2] And indeed the kirk of Scotland may truly say, "Many a time have they afflicted me from my youth. The plewers have plewed upon my back: they made long their furrows. The Lord is righteous; he hath cut asunder the cords of the wicked." Ay certainly, if the Lord had not cut asunder their cords, we had been in a desperate and a miserable case or this time. For the enemies of the kirk in this land, they were come to such a height that they resolved, If we get our pleugh but this once about, then we sall get our turn done, and this kirk sall be quite undone. Yet even when they were come to the rig's end, and beginning to turn, and wynding about,[3] the Lord did cut their cords, and made the pleugh to stand stil. Now

[1] So far from this, we read that "All of them [the petitioners against the innovations] wrestled with God, in their private prayers, and public supplications and fastings, that the counsels of the king might be turned to the public good of the church and state, *and that he would disappoint the attempts of enemies, who were employed in undermining the church*, that was already in a very shattered condition." Hist. Mot. p. 35.

[2] See above . 265, note. TODO

[3] *Wynding about*. Turning to the left.

let us not say, "Unto us, unto us belongs the glory of this;" for who of us dared say, that we deserved that the Lord should have done this to us? but let us say that the Lord is just and righteous in executing wrath against his enemies, and is true in performing his promises to his people; aud therefore let us say that it is he alone that has done it. Now to his great name, Father, etc.

Preface

It is a very notable testimony that the apostles and these who were believers in the time of the primitive kirk received, when it is said of them at the time of the first establishing of the gospel into the world, that they continued, or endured, in prayers and supplications unto God; because it is no small matter for to endure in prayers and supplications. It contains two things, 1. It contains fervency or earnestness, for the word has a certain strength in it. 2. It contains constancy. Divide thir two, and then prayer is ane easy matter. For the first, who is there who will not be zealous for a while in prayer? but incontinent they fall aiF it again: and again, it is ane easy thing to be constant in prayer, where there is no earnestness. And so fervency and falling back in prayer may be together; and slowness and slackness in prayer and perseverance may be joined together; but to make this conjunction,—to be fervent and constant in prayer, it is no easy matter. Surely, except we have both these, (and these who has faith has them both, and according to the measure of faith so will the measure of these be), there is no possibility for us to attain our desires from God. And therefore when we pray to God at any time, let us take heed what we pray for to God; but even also take heed how we pray: and in the hearing of the word, let us not only take heed what we hear, but let us also take heed how we hear. For what, albeit the word of God be preached unto us according as he has commanded, and in the simplicity thereof, if so be we hear it not as it becomes us? or what, albeit these petitions that we put up be lawful, and warranted by him, if so be we put them not up as it becomes? Princes and great men will not be content that

petitions and supplications be put up to them, whilk are not according to their will, both in matter and in manner; should we not then take heed that our supplications to that great King be right, both in matter and in manner? Therefore learn to pray to God in faith, in constancy, and in earnestness; and then we may say confidently, as David says, Psalm 141:2, "That our prayers sall be before the Lord as incense, and the lifting up of our hands as the evening sacrifice." There was never any incense that was offered, under the law, in the morning, nor no sacrifice that was offered in the evening, more acceptable to God than thy prayer sall be, when it is offered up in faith for these things whilk are commanded: and [if thou] prays in earnestness and constancy, then thou may resolve that what thou seeks sall be found. And although, as the pillar of incense did not stand still continually, but was blown to and fro, and did agitate, yet still the smoke of the incense ascended upward, and was acceptable; so albeit thou be tosted (tossed) to and fro thus with divers afflictions, yet if thou pray thus to God, thy prayers sall ascend up to heaven: and when they sall ascend, then we may be sure that we sall receive a comfortable answer, both for the refreshing of our souls, and also for continuing the light of the gospel, in the purity thereof. And therefore let us now fall down before the Lord our God, and seek unto him thus, that so he may be found of us, etc.

Sermon—John 15:7

Our Lord, in a very kindly manner, in the former chapter, has been comforting his disciples against the deep grief and sorrow of heart, that they had conceived by reason of his telling them that he must depart from them; his presence being as life to them, and his absence as death. After that he has comforted them against that grief, in the former chapter, in this chapter he exhorts them they would look well to that union and conjunction that was between him and them; telling them that albeit there was a distance of place between them, and that a very large distance, even als far as between heaven and earth, yet, for all that, the

union mystical that was between him and them should neither be abolished, nor should it be impaired by that, but it should rather be increased, to his greater glory and their further comfort. Now, to persuade them to continue in this union, he uses two strong and forcible arguments. 1. He says, When I am from you now in body, if so be that ye abide not in me, by that spiritual union and conjunction, then ye will be but as fruitless branches —ye will do no good. As if he had said, There is a necessity for all to do good, but especially for you; but if ye be separate from me, remember that I tell you ye can do no good. 2. The second argument that he uses is, from telling them of that great misery that sall come upon them, if they abide not in him, and from the promise of a notable blessing, if they will abide in him. The misery that sall come upon them who abide not in him is, "If any man abide not in me, he is cast forth as a branch that is withered; and then men gather them into the fire, and they are brunt." So if ye abide not in me, ye will be cast out of heaven, and ye will be cast into hell eternally. And then he makes a promise to them, if they will abide in him; and this is it whilk I have read to you. As if he said, If ye will be careful to keep this union between me and you, then I will say this mickle to you, ask what ye will that may tend to your good, assure yourself it sall be given unto you. I know such a promise as this is mickle thought of by some, when great men speak it, and more when they set down write for it, that they will give them what they will ask, if so be that they will do such a thing for them. And it will gar (make) them go on into that course, although it be corrupt and unlawful; it tickles them up to go on, to say this, they sall have what they will ask, to do it. And is it not wonderful that when we have such a promise of God for doing a good turn, that it will not move us to do it? But as disobedience to the commandments of God is natural to us, so also is unbelief of the promises of God. We cannot obey his statutes, nor do we receive the promises in faith.

Ye sall consider of the two points contained in this text. 1. The duty that is required and enjoined; "If ye abide in me, and

my words abide in you." 2. The large and liberal promise made to them who do so; "Ask what ye will, and it sall be given unto you." Thir two are here joined together, first, performance of the commandment of God, and then he subjoins the promise; for the only way to get the promise that is made fulfilled, is to keep the commandment that is enjoined. And surely if this promise will not move us to obey the commandment of God, to have all our asking granted us, I know not what will move us. The argument that is used before, it is strong indeed,—either to abide in him, or else we sall do no good; and if we do no good, then we sall get hell for our reward: but this, to have all our petitions granted to us, is ane exceeding forcible argument to move any to obey.

I. Concerning the duty required, there are three things to be considered in it. 1. There is something presupposed to be, and that is, our being in Christ. 2. We must abide in him. 3. His words must abide in us.

The first, whilk is our being in Christ, is necessarily presupposed to be; for how can we abide in Christ except we be in him? and upon this his being in us, and we in him, is it that this necessar union is expressed, whilk is craved to be between Christ and us. It is not enough for us to be with Christ, but we must be in Christ; Christ can have no union with us, except e be in us, and we in him: and so there must be a mutual habitation, ane of us with another. We cannot be partakers of his benefits, except we be in him; nor does he commnunicate his goodness to us, except he dwell in us. This union that is betwixt Christ and us is diversely expressed in scripture. By the similitude of a house that is builded upon a rock; and the house has a chief corner-stone. We are the walls, or building of this house; Christ is the rock, or the foundation whereupon it is builded; and he is the head-stone, or the chief cornerstone thereof. It is expressed by that union whilk is between the head and the members, and by that union whilk is between the head [stock] and the branches. And there is a expression of it by that conjunction whilk is between the

husband and the wife, between the master and the domesticks, and the father and the children; so is it between Christ and us, for not only is God the Father called the Father, but the Son is called the everlasting Father,Isaiah 9:6. And between masters and servants: we must be servants to men in our bodies, but not in our souls; but in our souls we must be subject to Christ, and be servants to him. And whereto is it, beloved, that I do mention all these? That ye may understand that the Spirit of God in scripture has considered of all these conjunctions, and yet has not thought all of them sufficient to express this conjunction. For what is there in the world to express a conjunction? Things artificial, these are expressed by the similitude of a house; things natural, that are joined together by consent of nature, these are expressed by the head and members, the vine and branches: things civil, expressed by a king and his subjects; all these are not enough: things domestick, expressed by a husband and his wife, parents and their children, whilk are great bands: and yet all these are not enough to express this union. For this does surpass them all, first, in the kind and quality thereof; secondly, in the quality thereof; thirdly, in the durableness of it. 1. For the kind and quality of this union, it is spiritual. All these other unions are but either artificial, natural, civil, or domestick. And there be three strong bands binding fast in this union. First, there is the Spirit of God, the Holy Ghost; by working powerfully, Christ is so joined to us to be our head, and we to be his members. Secondly, there is the band of faith. For the first, whilk is the band of the Spirit, it runs down to our hearts, and draws them to Christ; but for this band of faith, it runs up to heaven, and knits Christ to us: and so the one end of the chain is at our heart, and the other is knit to Christ. Thirdly, There is the band of love; and that runs from both, and joins all together. And so there is not the like of this union to be found; there may be a representation of it in some things, but not comparable in kind and quality. 2. They are not comparable because of the excellency of this above all others. All other unions serve only for this life: houses are but

only tabernacles, and they will fall; they may indeed ſtand longer nor a man, but they will fall to ruin at laſt, though they were never so ſtrong. 3. And laſtly, this conſtancy should especially be taken heed to,—that this union remains when the world, and all that is in it, ceases. The kirk does always depend upon Chriſt, and so remains. There will be a separation between friend and friend; husband and wife, albeit they have been fifty or sixty years married together, and albeit there be no intention of a divorce between them, nor never a bad thought of that kind in any of their hearts, yet they will be separate: and parents and children sall be separate, that the child sall see his loving parents no more. And, whilk is a more near conjunction than any of these, even thy soul and thy body muſt be separate, and one member of thy body from another. But this union sall remain, when all these ceases; and this is the proper comfort of the Chriſtian, that when all other unions ceases, then it is that this union is perfected, and we are fully in Chriſt. When Chriſt was laid into the grave, there was a separation between his body and his soul; yet none of them was separated from the Godhead; so that it might all that time [have] been said, This soul belongs to God, and is joined to him, and this body belongs to God, and is joined to him also, albeit soul and body was not aye joined together. And so, albeit thy soul and body be separate, if they belong to Chriſt, yet none of them are separate. This is one of the three eternal unions: there is a eternal and inseparable union of the three persons in one Godhead: there is a eternal union of two natures in one person; albeit this union was not from all eternity, yet it remains to all eternity: and ye may take in this as a third eternal union, to remain als inseparable as either the persons of the Godhead, or the two natures in one person; for this is als sure as any of them, if so be that we be in Chriſt by his Spirit, and we have apprehended him by faith, and ilk ane of us another by mutual love. I say no more cof this, but since this union is of so high a ſtrain, and is so excellent, and also so permanent, let us be earneſt with God

that this union be made sensible to us,—that we are in Christ, and Christ is in us.

Ques. How sall I know whether I be in Christ, or not? I do not affirm that every Christian may know it, at what time this was begun first, and Christ first entered into them, or when he was first joined to Christ. It may be that it was in the womb of thy mother, (the Lord can do this); it may be at thy birth; it may be after thy birth; it may be longer or it may be shorter; but this is necessar for every Christian, to know that they are partakers of Christ, and that they are in him. And therefore this is the thing that specially thou should be careful for, and not to vex thyself albeit thou knows not at what time it was begun, nor by what means it was begun. Howsoever, indeed, the Lord, he makes these periods to be very sensible to some,—what was the time that grace was begun in them, what man was the speaker of that whilk began it, at what preaching or prayer, etc.; yet these things are not necessar for every one to know; but this is necessar for every one to know, that they are in Christ. How sall I know this? *Ans.* 1. Certainly if we be in Christ, and Christ be in us, there will be a mortification of sin: I say not that there will be a total abstinence from sin, and mortification thereof; but we will not have such strong and bended desires to sin, as we were wont to have before. And because thou may think this to be but sophistical, arising from some other ground, as from old age, poverty, etc., but if thou be in Christ, and examine the matter rightly, thou sall find reasons for that whilk thou does, and that it is the Spirit of God that moves thee to do it. Thou will say, I see the judgment of God following upon this sin, I see God forbids me to do it, etc., and therefore I will forsake it; and so, upon spiritual reasons, thou sall be forced to acknowledge that thou art not so bent to sin as thou was wont to be. And it is to thy great sorrow that thou cannot come such speed in mortifying sin as thou wishes, and would be at. 2. A second mark whereby to know if Christ be in thee, and thou in him;—If that be, there will be activity in thee; notonly a willingness, but even ane ability for doing

spiritual duties, both private in thy cabinet, and publick, either in thy family or in the congregation; so that thou will be forced to say, I find something in me more than my own spirit, I find something now that has been a ſtranger to me, A Chriſtian who is in Chriſt will find this sometimes, albeit not always. 3. It is a mark that we are in Chriſt, and Chriſt in us, [if], when we find that there are branches in us spreading out another way than to him, then the Lord, he takes the snedding (pruning) knife in his awin hand, and sneds aff these, that so we may only grow upward to heaven. When we find the Lord doing this to us,—cutting aff our superfluities, it is als sensible and evident a token as any of the other two, either mortification of sin, or vivification to righteousness. If we knew the excellency of this union,—to be in Chriſt, and to have Chriſt in us, all the world beside would be but base in our eyes; and it would make us to ſtudy very earneſtly for mortification to sin, and to be zealous of good duties, and to labour for patience, when the Lord is afflicting and snedding us; that so we might get evidence thereby, that we are in Chriſt, and that Chriſt is inus. O but that be a sweet thing when God afflicts thee, and then makes thee to pray to him in that affliction! For there is a double comfort in affliction then: firſt, it is a mortification of sin in thee; and secondly, it brings thee back again to the root, to see that thou art united to Chriſt, and that Chriſt is united to thee.

II. But this that we have spoken concerning our being in Chriſt, it is but only presupposed. There is, secondly, the thing that is expressed. It is not enough for us, and he has not thought it enough, anes to be in Chriſt; but being in him, we muſt abide in him. And wherefore is this added?

For three causes especially. 1. Because, albeit we have been in Chriſt, if so be we abide not in him, then when the Lord comes to visit us with diſtress any way, while we are in this life, or comes to visit us with death, or to call upon us to judgment at that great day, we cannot be able to ſtand, but we muſt fall, if so be that we abide not in Chriſt. And therefore the Apoſtle

to the Philipians[1] sweetly says, "I desire to be found in Christ, not having my awin righteousness, whilk is by the law, but the righteousness of Christ, whilk is by faith." As if he said, I would fain know what case Christ will find me in when he comes, for I know not when he will come; and therefore I would then be in Christ. And that is sure, we cannot be in Christ, except we abide in him, and so there is a necessity of abiding in Christ because of this. 2. He says this to shew us that we but deceive our awin souls, in saying that ever we have been in Christ, if so be that we abide not in him. Their apostasy and falling away from Christ, (as some blasphemously call it), declares that they were never in him. 1 John 2:9, "They went out from us, because they were not of us; for if they had been of us, they would not have gone from us." These who are once in Christ, and in the true fellowship of the saints, they cannot, they are not able to get away again. Matthew 7:22-23 "Depart from me:" and why? "I know you not." Then sall the wicked say, Lord we wrought miracles; we cast out devils in thy name, etc.: then sall he say, "Depart from me: I never knew you;" —That is, even when ye were doing these things mn my name, I knew you not, (that is, I knew you not in mercy); for ye had false hearts then: I was not in you by my Spirit, nor were ye i me by faith, and one of us in another by love. And as he says at the closing of that sermon,—he brings in a comparison from the house builded on the rock, and the house builded on the sand; the house that is builded on the sand, when it is a fair sunny day, all the windows of it will glister, and it will seem to be very glorious to look to; but when the storm comes, and beats upon it, then it falls fearfully, and all the splendour of it is gone, because it was not builded upon a sure foundation: but these who are builded on Christ are builded upon the rock, whilk is the sure foundation, and so bydes (abides) the storm. And in the parable of the sower, there is but ane good ground, and that is the honest heart where Christ abides in it, and they abide in him. So

[1] Philippians 3:9

these who are temporary believers were never in Christ; for anes in Christ, and aye in Christ. So labour to testify the truth of thy being in Christ by thy abiding in him. 3. He adds this, because these who are in Christ, they use all means whereby their union may be made sensible to them, and they may abide in him. And this is one means whereby it is made sensible to thee, when this is preached and told to thee, that thou must abide in Christ, then thou begins to try whether or not thou be in Christ, and to make it sure.

Then, when we hear of this doctrine, that we must abide in Christ, let us not make this use of it, That there may be a defection and a falling away of these who are anes in Christ from him again. No; but this is the use of it, To shew us that it is not enough for us to be in Christ, but we must abide in him; and to shew us that we have never been in Christ, except we abide in him; and to make us use all means to know that we are in him, and to keep us still in him. Howbeit we know that these who are anes in him cannot fall away, yet we must use all means; for if we do not so, it testifies that we are not in him. As Hezekiah, when it was revealed to him that he should live fifteen years, yet he refrained not from meat, drink, sleep, etc., more than others did, so the child of God evermore uses the means, and so he lies not in security that way. There is a twofold security wherein men lie in affliction. First, because of the end that is to follow upon their affliction: Christ has promised them an outgait (deliverance), and therefore they live secure under it: this security should not be. Secondly, there is a security in respect of using the means; that we will not use means. This should not be: we should use the means whereby it is likeliest that we may be safe. For God has used security in respect of the end, and the use of means; and therefore let not us separate that whilk God hath conjoined.

"And my words abide in you." This is urged here upon us as a duty required of us, if so be we would have our prayers heard of God: and this is a duty whilk the Lord will have us to do. For Christ will have us to abide in him; and if we abide in him,

then his words, they will also abide in us. But this seems to be his meaning, as the apoſtle writes to Timothy, "Let no man deſpiſe thy youth;" now might not Timothy say, How can I hinder any one to deſpiſe my youth? But this seems to be the meaning of it, So carry thou thyſelf in thy youth as no man have cauſe to deſpiſe thee: and if thou carry thyſelf ſo, then it ſall come to that, that no man ſall deſpiſe thee. So would our Saviour ſay here, Do not quench nor reſiſt the Spirit of God, but lay up my words in thy heart; and if thou will do ſo, then Chriſt ſall abide in thee, and thou in him. Now he ſays not, "If Chriſt abide in you," as in another place before, but "If *my words* abide in you:" for this is the cauſe why Chriſt abides in us, and it is a declaration that he is in us, if ſo be that his words abide in us.

Conſider here what is the order of our union with Chriſt, and Chriſt with us. Firſt, when the word is ſpoken to thee, and enters into thy heart by the power of the Spirit, then Chriſt enters in thee alſo by that Spirit. And ſo these who has the word in them, as it is dyted (indited) by the Spirit, they have Chriſt in them alſo: and having the word and the Spirit abiding in thee, then Chriſt abides in thee. Then ſeparate not thoſe things whilk God has joined together; for these are all conjoined,—God in Chriſt, the Spirit, and the word. There are many who thinks they know God, and yet in the meantime they know not Chriſt. It is a pitiful thing that even many of you are ignorant of Chriſt. And Turks and Pagans, they will ſay that they depend upon God, and they will ſpeak mickle of him; and yet, for all that, they are altogether ignorant of Chriſt. They profeſs no knowledge of him, and ſo their knowledge is but a comfortleſs knowledge: these who know not God in Chriſt, they know him not aright. And then again a number will ſay, Why, know not I Chriſt? indeed I know him, and believes in him, and will give obedience to him. But this is a mark whereby to know that. If ye be joined to Chriſt, then ye are joined to the Holy Spirit alſo; Romans 8:9 "If ye have not the Spirit of Chriſt, then ye are not in Chriſt." Then if ſo be that thou have no other spirit but thy awin natural spirit, then

thou neither knows God nor Christ. Some again will say, I pray for Christ, and I pray for his Spirit also. Then I say, if thou do that aright, then his words will abide in thee; and if so be that thou have not Christ's words, thou has not himself nor his Spirit. And it is strange that some who will seem to themselves and to others in the world to keep God and Christ and his Spirit, and that they will promise to themselves [to do so]; and yet in the meantime will be careless in keeping the word of God, or in taking pains to get it, But we know no other mean, by (beside) the sacraments and prayer, how God and Christ and the Spirit is to be gotten, but by getting of the word, and keeping of it. And we will find in the Scripture that whatever affection God has required of his children, they have bestowed it upon the word of God. If they feared God, then they feared his word also: if they loved God, then they have made his word their delight; and David says, "I hate them who love not thy word." And Psalm 119, ye will see it to be full of the commendation of the word of God; their joy, fear, sorrow, etc., all of them are set upon the word of God. And by this the child of God makes it evident that his affections are set upon God, Christ, and his Spirit.

III. "Ask what ye will, and it sall be given unto you:" this is the promise that is made. He says not, What ye will sall be given unto you, but, *Ask* what ye will, and it sall be given unto you: and thus he takes in prayer as a necessar mean to the end, that whatever they seek may be granted. Albeit ye belong to Christ, yet ye must pray to him for anything ye want; ye must not only feel your want, and desire to have it supplied, but ye must pray for the supply thereof. Many will be very earnest in their desires, and yet, for all that, they will not pray to God: as it is Psalm 4:6 "Many will say, Who will shew us any good?" There they desire to have good; and many will desire this or that whilk is good, but they go not to God to pray for it: they take not David's part of it, to say, "Lord, lift up the light of thy countenance upon me." Balaam desired to die the death of the righteous, but prayed not to God for it; but David, Psalm 106:47, he not only desired that

they might be delivered from the heathen, but he prayed to God for it. Certainly, if we be God's bairns, that whilk we need we will seek it of him by prayer.

Qu. What is the reason that we must pray to God? I this because God knows not what we stand in need of till we seek it? It is not so; for God knows what we stand in need of, whether we seek it or not. Or is this, that by our prayer God changes his purpose whilk he was anes upon, and gives that whilk before he was not minded to give? No certainly, our prayer changes not God's purpose in anything. Men will turn, and return again: angels will turn, but when they are turned, they do not return again: but for God, he neither turns nor returns;—he stands aye constant at his first mark. Or can it be said properly that we move God to grant us anything whilk he was purposed to give, by our prayers? No, although it may be said in a borrowed form of speech. But this is rather the meaning of it, that upon our praying to God, he gives us that whilk before he was resolved to give: as if he said, This I resolve to give to such a people, or to such a person; and when they ask it of me, then I will bestow it upon them.

There is a threefold use wherefore prayer to God is necessar.

First, because it serves greatly for God's honour. Is not that very comfortable to us, that even when we are seeking from God then we are doing honour to him? As David says, "I will exalt thee, O God, in my prayers."[1] Because, when we pray for anything to God, we acknowledge that the inexhaustible treasures of all things are with God. Not only do we honour God when we sing a psalm, or praises him after meat, but even when we pray to him before it, and craves a blessing toit. Not only do we honour to God when we praise him in the morning for the favours of the night, or in the evening for the favours of the day, but even when we pray to him for anything we stand in need of, either for soul or body. Yea, all our praising of God is nothing else but abomination in his sight, if so be we do not pray to him.

[1] The reference seems to be to Psalm 99:5.

Secondly, prayer, it is also necessar because thou thyself gets mickle good by praying to God. When thou prays to God it makes thy disposition more heavenly than at other times; when thou takes hold of prayer, to draw down a blessing from God, then God takes hold of thy heart to draw it up to him by faith; and so thy heart is made better than it was before. And, indeed, there is no grace of the soul but it is exercised, (if so be that thou pray as thou ought), when thou art praying to God. Thy humility, in making thee humble in thyself before God; thy faith, in believing his promise; thy hope, in gripping fast to God; and then thou art joined to him in patience, patiently to wait upon his appointed time. And so there is no grace in the soul but it is exercised when prayer is right exercised. As when the great wheels of the clock are stirring, they make all the little wheels to move; even so when prayer is set on work, then with it all the rest work also, understanding, will, etc., and that indeed is a sweet motion, when thou finds something of the oil of God's grace making thee to move.

The *third* thing wherefore prayer is necessary. When thou prays to God, then thou gets the thing whilk thou seeks from him. "Ask what ye will, and it sall be given unto you." This is a large promise, indeed, that Christ, by any of his servants, or himself, should speak such a word as this: and seeing that he has spoken it, of necessity it must be so. He says first, "If ye abide in me;" that is, If ye abide in the estate of grace; and then, "If my words abide in you;" that is, If ye propone (propose) your petitions according to the word of God, then, whatever the Lord has promised to his people, (and he has promised to them all things pertaining to life and godliness, for grace here and for glory hereafter), all sall be granted to you, and there is no limitation of nothing here. But ye may not seek that God would destroy your soul, nor may ye seek unlawful things; for ye have no warrant from Christ's words to seek such things as these: and therefore, if ye seek such things as these, his words abides not in you. "But if ye abide in Christ, and his words abide in you, then ask what ye

will, and it sall be given unto you." He who has done all things, and does all things for thee, why sall he not be ready to answer thy prayers, when thou prays to him?

Now to consider of this, how our prayers are granted when we have prayed to God, it is a laborious point, and would take a large time to speak of it. There is mickle spoken and written of prayer itself, and it is true that we get many things by prayer, but there is but little spoken of this, how our prayers are answered again. We consider what we ourselves do when we pray; but we consider not what God does to us when he answers our prayers. Certainly, beloved, this mickle I may say, If the kirk of Scotland, (at leaſt so many in it as knows what the power and virtue of prayer means), has been praying to God that he would pity our case, and that he would turn the course of defection, whilk was so faſt going on into this land, and now the Lord is begun to pity us, and to ſtay their course whilk was going on so faſt as there was no ſtaying, and when their pleugh was going all the faſteſt, he has cutted their cords, and made them to ſtand ſtill; so that they can make no more red land at this time; if so be, I say, that they who knows what prayer means has found this to be done, should not they be als careful to take this as ane answer of their prayers, as before they were to pray to God, and acknowledge that the Lord has heard their prayers, and has done this as ane answer to them, and be careful to return praises to God for that whilk he has begun to do? And, indeed, this would make us the more confident to pray for time to come. Experience, I will assure you, is the beſt subsidy that can be to ſtir up to prayer, except faith; and having this assurance that the Lord has begun to answer our prayers, then we may assure ourselves, if so be we will insiſt in prayer, that the Lord sall do great things for us, and so we sall be glad. For this cause it was that I made choice of this text, at this, time, and I have insiſted more upon yon part, whilk is the firſt part of the text, than I have done upon the laſt part, whilk is God's part in hearing of prayers; for I fear not but God will

fully perform his part in every point of it, if so be that ye will do your part.

Then if ye have anes entered in Christ, abide in him, that so he may abide in you. And quench not, nor grieve not his Spirit; but let his words abide in you: for ye are but strangers to him, and to his Spirit also, if his words abide not in you.[1] For the word and the spirit are joined together. Thess.: if ye have the one, then ye must have the other also. And if so be that ye will do this, then ask what ye will, either for the kirk of God, or for your own souls, and it sall be performed, to the honour of God, and to your great comfort, through Jesus Christ. To whom, etc.

[1] 1 Thessalonians 2:13?

May 13

Preface

It was a necessary and a very pertinent conclusion that the servant of God proponed to himself, Psalm 73:23-24, from the sense of his awin ignorance, and of his wandering disposition. "Lord," says he, "I am contmually with thee: thou haſt holden me by the right hand:" and then he says, "Thou salt lead me with thy counsel, and afterward receive me into glory." That whilk the servant of God did aim at was, to be possessed into that glory whilk God had promised to his awin children: and he knew that it was impossible for him to come there, except the Lord should hold him by the right hand, and guide him by his counsel. And he was sure, if so be that the Lord would be his guide, and reveal his will to him, and make him to seek counsel at his ſtatutes, and they were the men of his counsel, then he knew, albeit that he should meet with many and great difficulties in walking in the way to glory, yet they should not prevail againſt him, but in despite of them all he should be brought to glory. And this made him to say immediately after this, "Whom have I in heaven but thee? and I desire none in earth beside thee:" and this arose upon this ground, he being guided by the counsel of God here, and thereby he was assured of glory hereafter. Therefore he reſted in God; and reſting and reposing upon God, he found a delight and complacence in him; he counted all things to be but loss for him. And this delight that he had to be guided by the counsel of God here, and the hope that he had of glory hereafter, did exhauſt in a manner all the bitterness that he could find in any cross that he could rancounter with; and so to fix his eye only upon God, and to say, "Whom have I in heaven but thee? and I desire none in earth beside thee." And therefore, beloved, as we have great need at all times, but specially at thir times, as we would wish to be in glory hereafter, so let us seek now to be guided by the counsel of God: there is no other way to glory but this. And beseech the Lord to make us to know by sense, what it is to hear that voice

behind us saying, "This is the way: walk in it;" and this sall keep us that we sall neither turn to the right hand nor to the left, but we sall go ſtraight fordward in the right way. And then we sall be so acquainted with God, as from sense we sall say, "Whom have I in heaven but thee? and I desire none in earth, beside thee:" because the only happiness of his people is to be in a communion with him; for although there be need in us, yet there is sufficiency in him. And this is known to his children, not only by faith to believe it, but even by sense also; for having anes taſted what is in him, they know that there is enough behind. And because that the beginning of all is to be directed by the counsel of God, and if we would be at glory, we muſt beseech the Lord to do this,—even to guide us by his counsel and his good spirit. 'We have great need to crave pardon of all our sins, but especially that we have followed the counsel and devices of our awin hearts: for they may well have a show of wisdom in our own eyes, and in the eyes of some who behold us in the world, but will not bring us to glory. And, therefore, let us humble ourselves before: the Lord, and crave pardon of all our sins, but especially of this main one,—even the despising the counsel of God; and beseech him that he would direct us by his counsel, that so at laſt we may be brought to a full fruition of glory.

Sermon—Psalm 129:5-8

It is not without cause that the Apoſtle says, Romans 5:4, "Experience makes hope." It's true, I grant, faith makes hope also; for where there is faith to believe the word and the promise of God, there there is hope to expect the thing promised; yet it is true also that experience makes hope to be more; for experience aſſiſts, backs, and ſtrengthens faith, and is as it were a pillar to uphold it. Without experience, I grant, we have ground good enough to hope; but when there is experience joined with our hope, then we hope more; and this is very sensible to every true Chriſtian in his course of Chriſtianity. When he knows that there is a promise of deliverance to the people of God, and he sees it In the word of

God, this makes him to hope; and when he knows that others has found the like, this makes him to hope, for he knows that God is unchangeable. And when there is another promise, and a proof of the truth of it, then his hope is further ſtrengthened: and if he find the proof of als many deliverances as make up ane experience, then his hope is mightily ſtrengthened. And therefore ye know that this man who wrate this psalm at another time says, "That same Lord who delivered me from the paw of the bear and the lion, will also deliver me from this uncircumcised Philiſtine." He makes mention there of two proofs he had of God's delivering of him, whilk were als many as made up ane experience; and therefore he hopes that that same God, who was his God then, will be his God ſtill, and never leave him, nor forsake him. And as it is with the experience of any particular person, so is it with the kirk also. For the experience that the kirk has found of any deliverance in time paſt, when they look upon it, it maketh the kirk and every Chriſtian to hope that it sall go well with them, but it sall go badly with the enemies. If so be that they will ſtill continue to be his people, as they have professed to be, then they are sure that God sall ſtill be their God, and sall do great things for them, and againſt their enemies.

And therefore he who was the penman of this psalm, he insiſts upon this. Firſt, he tells what the Lord had done for his kirk and his people in time paſt; and then he tells what the kirk and the people of God may look for in time to come. In time paſt: Israel or the kirk of God was afflicted; and her afflictions began early, even at her youth. Secondly, they were often, and reiterated. "Many a time have they afflicted me." Thirdly, they were great and grievous afflictions; and therefore they are compared to plewmen plewing upon the back of God's people. Yet, nevertheless, Israel or the kirk of God found this to be sensible also, that "her enemies had not prevailed againſt her." Albeit their afflictions began timeously, and were many and great, yet the Lord delivered them out of them all. And the Lord did als easily, and als quickly, as when a pleugh is going, and a man comes by, and

draws out his sword, and cuts the cords or the theits wherewith they were drawing the pleugh: even so the Lord comes, when his enemies are plewing upon the backs of his people, and cuts asunder their cords, so that they must stand still. And therefore he resolves, that as the Lord has done in time past, so will he do also for time to come: and this is that whilk is set down in thir words whilk now I have read to you.

Thir words may be expressed either by way of prediction, —foretelling that such a thing sall be; or by way of prayer,— praying to God that such a thing should be. And both these are one; for there is not a prayer that the children of God presents before the throne of his grace, in the name of his son Christ, dyted (indited) by his Spirit, but it may be called a prediction that such a thing sall come to pass. And so let the enemies of the kirk glory as they will for a while, yet there is a time coming when they sall be confounded and ashamed; and though they be going fordward with great speed, and think at ane instant to bring the utter destruction of the children of God upon them, and so to have them at a final end, yet at ane instant God will interrupt that wicked course of theirs, and turn them back. And then all their designs sall be frustrate, in such a sort that, albeit they made a fair show for a while, as the grass does that grows upon the house-tops, or between the seams of the stones of the platforms, yet they sall be unprofitable all ways—they sall do no good to themselves; and as the grass that grows upon the house harms the house, so sall they be hurtful to all whom they have to do with. Yea, the malediction of God sall be upon them; for they sall not have a blessing from God, nor yet sall any pray for a blessing to them: nor dare they themselves pray for a blessing from God to their work.

That ye may take up the purposes the better, consider of them in these two parts:—1. The description of the enemies of the kirk: "Haters of Sion." 2. The judgments of God, as they are described here, (for they are diversely expressed in Scripture,) that comes upon these who are haters of Sion, whilk are fourfold.

First, Shame and confusion comes upon them. *Secondly*, They are turned back. *Thirdly*, They are like the grass upon the housetops, whilk springs fair for a while, but in end they are neither profitable nor pleasant to any. *Fourthly*, They want the blessing of God to their course, and so consequently they have his malediction, and they want the prayer of all these who knows God, to pray for success to them.

I. Haters of Sion. Before ye heard he said, "They did afflict Sion." "Many a time have they afflicted me from my youth, may Israel now say." And now, when he considers wherefore this trouble is, and what is the cause of the enemies' fury and rage, wherefore they do afflict the people of God, it is because of their hatred of Sion and Israel that they afflict them. If ye would consider that God has his hand in the afflictions of the kirk, when the enemies afflicts her, for there is no ill thing that comes upon us but by the providence of God. God has a providence about ill as well as about good, and he has a providence not only in the punishment of sin, but even in the sin itself, and therefore this afflicting of the kirk and the children of God, it is common to God and to the wicked. God is said to afflict his kirk and children, and the enemies, they are said to afflict his kirk and children, but here is the difference—The enemies afflict and trouble the kirk, from that hatred and inbred malice they have against her; but for God again, he afflicts his kirk and children, out of that great and superabundant love he has to her. And, indeed, in afflicting the kirk, God shows his love to be no less to her, than he does by giving her prosperity. Ye know when Joseph was sold to Egypt by his brethren, (yet I reckon them not among the number of the wicked), they afflicted him then, and that very sore, and yet it was God who sent him to Egypt, and Joseph acknowledges this, when he made himself known to them. He says, It was not ye, it was God who sent me here. He meaneth not that his brethren had no hand into this, for they had a strong hand into it, but he acknowledges that the providence of God was stronger in bringing him there, for his brethren did it out of hatred, and

that they might be quite of him; but for God, he suffered it to be done out of a great love both to Joseph himself and to his brethren. Surely this is wonderful, that one work should come from diverse motives moving to do the work. God thinks it good to afflict his kirk for her good, but the enemies think it meet that the kirk should be destroyed, and therefore they afflict her. It was one thing that moved Judas to sell Christ, the people to cry out to crucify him, Pilate to consent to it, etc.; but it was another thing that moved God to suffer him to be crucified. God did it out of a great love that he had to mankind, for their salvation and redemption; but for the rest, it was either for satisfying their greed or revenge, or pleasing men. I mark this to you for this cause, that albeit we see the afflictions of the kirk to come from the hatred whilk the enemies has against her, yet look to God's part again, and consider that what they do out of hatred, he does it out of great love: and here we will see a very wholesome mixture for the soul, of sweet and sour mixed together. For there is nothing worse than this is, to look only to men's ill-will and their hatred in afflicting the kirk, and not to look to God's goodness, coming from his love and favour, in that same affliction.

First they afflicted Israel; now they are called haters of Sion or Israel. Their afflicting was the persecuting of the kirk, and the cause of their afflicting and persecuting of the kirk was because of their hatred thereof. So thir goes ever together—the affliction or persecution of the kirk, and the hatred thereof. And if any be a hater of the kirk, albeit for the present they afflict her not, yet when the time comes, they will afflict her also. It is hatred that causes persecution; and that is sure, if any be a hater of Sion, the Lord gives vent to their hatred, and ofttimes the Lord gives them occasion how to get it vented, and as a bird he leads them into the snare: and therefore we should take heed to this, that we be not haters of the kirk. Certainly there is none who hate the people of God and his cause, but they hate God in their hearts; there is a antipathy between these, God's people, his kirk, and himself, they and the wicked in the world will never agree; the seed of the

woman and the seed of the serpent will never agree: the wicked hate God and his kirk. So if ye would speir (ask), what is it that moves thir people to do all this ill to the kirk, while she does no ill to them? sometimes indeed it is through pride, sometimes for greed of geir (worldly goods), sometimes to please other men; yet if there be none of these seen to be the cause, (and especially living in a country where authority countenances not the kirk and the servants of God, it may be they afflict her for that,) ſtill they will do all the ill they can to her, because they hate her. And I may say, for lovers and haters of Sion, they hate Sion for there can be no mediocrity here; there is no adiaphoriſts of this kind; for these who love not Sion, they hate Sion. "Jacob have I loved, but Esau have I hated." If so be thou love not God, his kirk, and his children, and their cause, thou art a hater cf them. These who say, I will take me to no side, till I see how matters go; I will be no enemy to the kirk, but I will not join with her; this teſtifies that thou art ane enemy to the kirk, for lukewarmness is als great ane opposition as can be; and therefore the fault of the kirk of Laodicea is counted to be als great, yea, and a greater fault than any of the reſt. And, therefore, if thou joins not to Sion, thou art a hater thereof and if occasion offer, thou sall not miss to be a persecutor and afflicter. For it is but for some worldly reſpect, that thou joins not thyself to the people of God; and when that goes againſt thee, thou sall not miss to afflict them, and to be a persecutor: and so that whilk thou entertains in thy affection, at laſt it sall break out in action.

"Haters of Sion." Observe here, that we should judge of our affections ordinarily by the object that they are set upon; for hatred in itself is not a fault, neither is love in itself a fault; but hatred of Sion, that is a fault, and the love of sin, that is a fault. They who oppose themselves againſt sin, that is no fault, but to oppose all our power againſt Sion, that is a fault. And we should [have] entertained these affections, when the heart is renewed by grace; for we muſt not think that then the affections are away. No, no, for their love is als ſtrong as it was before, and so is their

hatred; but this is the difference, what they loved before they hate now, and what they hated before, they love it now; what they desired before, they fear it now, and what they feared before, they desire it now; what they did rejoice in before, they sorrow for it now, etc. So anes let the object of thy affections be right, and then let-thy affections be als bent as they can be. Loves thou God? let thy affections be strong then: hates thou the enemies of God? let thy affection be strong also,—hate them with a perfect hatred. We should therefore consider of this. Many thinks if they be anes changed by grace, then they must quite all their affections,—they may not hate nor may they love any,—then there may be no more sorrow nor joy. No, no, think not that, for thy love may be als strong then, as ever it was before, and thy hatred must be als great also: and thy joy may be als great then, as at any time before, yea, it may be greater, according to the proportion of the object whereupon it is set. For before thou was overjoyed, that is, thou rejoiced more than thou had cause to rejoice; but if thou rejoice in God, thou cannot be overjoyed; thy joy cannot ascend above the excellency of the object whereupon it is set. And therefore let us consider of this, that so our affections may be set upon the right object; hold not our faces in the wrong airt;[1] love exceedingly, hate with a perfect hatred, "rejoice evermore;" but let all be done for the right cause: for there is no difference between the godly and the wicked in their affections, but only this anent (concerning) the object. The godly love Sion, the wicked hate it; the godly rejoice in the service and worship of God, and are grieved when they commit sin; the wicked hate the service and worship of God, but rejoice in sin.

And it would be taken notice of here also, that God looks not only to the outward actions of men, but he looks also to their inward affections,—what they love, and what they hate, what is their joy, and what is their sorrow, etc. And it is no wonder that it is so, for the law of God is as God himself; it is a spiritual law,

[1] *Airt*. Point of the compass.

as God himself is a spirit; and therefore the thoughts are subject to the law of God, as well as the words and the actions are; a good thought is agreeable to the law of God, ane evil thought is a breach of it; good thoughts are commanded into the law of God, but bad and despiteful thoughts are forbidden. And it is these affections of love and hatred that the Lord looks most unto; so when these are right, then all the rest are right. It is by the affections of love and hatred that God ties the heart to him, and makes thee quite all things else: they are like a weight that is hinging (hanging) by anything; anes louse that, and then the weight still falls, till it be at the place of rest; so anes set the love on God, and louse it from the world, and it carries the heart up till it be at God, and the hatred till it hate all things that are contrair to him. And therefore, above all your affections, look to your love and to your hatred, for it is only these that brings us to any perfection. It is pitiful, when many who are going to die, they will justify themselves in this, and say, God be thanked, I never did anybody wrong, I never oppressed any; but they never consider what they have been loving and hating all their days, what they have been desiring; they look to their outward actions, but looks not in to their heart: but ofttimes, when ye justify yourselves outwardly, if ye would look in to your affections, ye would find them wrong placed.

"Haters of Sion." That is, in effect, haters of the service and worship of God, and haters of the people of God. We will not stay now to distinguish betwixt Sion and the other mountain that was beside it, and whether the temple was builded upon this or upon the other; but Sion is here named for the temple, and the temple is tane for the service and worship of God, and for the people of God. So this their description, that they are called haters of Sion; thatis, that they neither love the service and worship of God, nor love they the people of God. And so ye may see that this has mickle ill in it—to hate Sion; for they who hate Sion hate the service and worship of God, and they who hate these, hate his people also. For what is it that God loves best?

He loves himself beſt; and his service, and his people who serve him, are likeſt himself, and so he loves them more than all others; and, therefore, they who loves the service and worship of God, and loves his people, they love himself; and they who hate these, they hate himself. And God only loves thee in so far as thou loves these, and he sees thee to be like himself. He loves his creatures, indeed, as he is a God of grace, whill (till) it be defaced: but if so be that thou love not the service and worship of God, and love not his people, then thou loves not himself, and consequently he loves not thee. We should put ourselves to a trial in this. If thou loves the service and worship of God, . and loves his people, then thou loves God himself; but if thou hate these, thou hates himself: are not all of us guilty of this? Ay, if thou loves anything more than thou loves Sion, then thou may be said to be a hater of Sion. But many of us loves ease, wealth, peace, to eat, drink, sleep, etc., more than to serve God; and when we go to these, we go to them with ane earneſt delight and desire: but when we go to the service and worship of God, we do it hangedly (reluctantly),[1]—we are drawn to it. Try if thou has any appetite after natural things, but has not ane appetite after spiritual things; if we find refreshment in natural things we go about, but finds no refreshment in spiritual things. Then see how thou art affected to the communion of saints. If thou can say, There is no fellowship nor society whom I delight so mickle in as in these who fear and love God, then it is a token that thou art a lover of Sion; but if so be that thou wearies in their company, and delights in the company of lewd and profane men, and to hear idle and filthy speaking, and delights to speak of it thyself; and if thou has no desire nor delight to hear of the things of God from others, nor to speak of them thyself, then it is a token that thou loves not Sion, but hates it. And, therefore, let us examine ourselves in these things. See if, above all things else, thou loves the means of the service and worship of God, and thou art never so well as when

[1] Like a man dragged to the gallows,

thou art employed about them and thou thinks thyself never to be in so right company as when thou art in the company of the godly: and when thou art in the company of the wicked, and forced to be there, thou says, Woe is me, that I should sojourn so long in Mesech, and dwell in the tents of Kedar!—thou art grieved for this, when thou cannot find the occasion of the society of the godly. If we would try ourselves by this, O but we would find great guiltiness! And yet we would not be altogether discouraged, though we find not our whole heart bent towards the godly, and though we weary somewhat when we are in their company, and would be at the company of these who are more louse, and wearies not with them so mickle; but this is the mark, when thou delights only in the company of the wicked, but has no delight in the company of the godly. For our natural part would evermore be at liberty, and therefore it inclines to that; but see if there be a corrective of grace in thee against that, when thou can say, I see this to be sinful, and my nature would be at it; but I strive against it als far as I can, and it is my grief that I cannot get it subdued; and I am still preassing to hold it down, and to get it in subjection. And thou has a delight in heavenly things; albeit thou cannot be about them as thou would, yet thou can say that thou has a delight to be about things of that kind; then it is a token that thou loves Sion.

II. The judgments that comes upon haters of Sion. 1. "Let them be confounded, or ashamed."

There is a twofold shame spoken of in Scripture. There is a shame of sin; there is a shame as a punishment of sin. *First*, there is a shame of sin. Ezra 9:6, he confesses, "O my God, I am ashamed and blush to lift up my face to thee." And certainly there will be great shame of this kind in the children of God, and they will be forced to acknowledge and confess, Shame and confusion belongs to us, because we have sinned against thee; and this is a profitable shame, when we are ashamed of ourselves, and of our sins. The prodigal, he was ashamed of himself, and says, "Father, I have sinned against heaven, and against thee, and

am no more worthy to be called thy son;" and all the children of God knows what this shame is. These who has been renewed by the Spirit of God, and tasted of the sweetness of his mercy, when they return to sin again they are ashamed of themselves, and dare not look God in the face, nor bide to hear him speak to them; and through this shame, many times, they are forced to bide from prayer. Howbeit, indeed, this ought to be done at no time, no, not in our greatest extremities, yet it is good in this respect, that they are so ashamed of themselves, they think, Fy, that they should have done so far against their purpose, and against their promise!—they will be so ashamed that they will be almost at the point of despair.

Secondly. There is a shame whilk is a punishment of sin, and that is when men has promised to themselves great things in following of such a course, and has promised to others also that they sall have great things; yet even then they are disappointed, and come short of that whilk they looked for, and whilk others looked that they should obtain; and yet ofttimes, where they looked for satisfaction, they find vexation; where they looked for joy, they find sorrow and grief; for wealth, they find poverty; for honour, they get shame; when it comes thus, that they promise great things to themselves, and others are made to hope so also, and yet they are disappointed, then they are ashamed. And this is a thing that is very ordinar, that the Lord suffers the wicked to promise to themselves great things, and to put the world about them in hope that they sall get that whilk they look for, and they will go very far on into that way wherein they intend to get it; and yet at ane instant the Lord meets them, and cuts the cords wherewith they were drawing the pleugh, and there they stand still, ashamed and blushing: they know neither what to say nor what to do, they are so far from getting that whilk they aimed at. And this is a notable difference between the godly and the wicked:—the godly it is said of them, They sall never be ashamed; but for the wicked, they sall be confounded and ashamed. That is, the godly sall never be ashamed of the punishment of sin; he

may well have the shame of repentance, for that is sure, shame does evermore accompany sin; but the godly, they are ashamed and sorrow for sin; but this shame in disappointing of their designs, it is only proper to the wicked,—the godly cannot be disappointed thus. And there are two reasons for this. 1. Because they put their confidence in God, and therefore David says, Psalm 25:2-3, "O my God, I trust in thee, let me not be ashamed; let not mine enemies triumph over me: yea, let none that wait on thee be ashamed." It is impossible that these who put their trust in God can be disappointed of that whilk God has promised to them, and they look for; for God is true to keep his promise, and strong and able for it; he cannot be hindered from it. And in Esay[1] it is said to this purpose, "The Lord is my help, in whom I trust, therefore I know I sall not be ashamed." That is, because God is my help, and I put my confidence in his name, I sall not be ashamed: and therefore he is confident in this, and holds up his face boldly to say, I know this, I am sure of it. How knows he this? "Because God is my help, I trust in God: IT trust not in man, otherwise I might be disappointed." But for the wicked, because they trust in other things beside God, therefore they sall be confounded. The *second* cause, why the godly sall not be ashamed, is set down Psalm 119:6. "Then sall I not be ashamed, when I have respect to all thy commandments." That is, I set myself, in the integrity and uprightness of my heart, to do the will of God in everything that he has commanded me, and therefore I am sure I sall not be disappointed. O but this be a sweet thing, to join confidence and a course of holiness together! but to have one of them without the other, that is not right. For to have confidence in God, and not to join a course of holiness with it, that is nothing else but presumption; and to profess to lead a holy life, and yet not to put thy confidence in God, that is to put thy confidence in thyself. If we could join thir two together, then we might be sure not to be frustrate of that whilk we aim at,

[1] Isaiah 50:7

neither here nor eternally hereafter. Look to the commandment of God, and have a respect to it, and to his truth in performing of his promises, and then the wicked may indeed be ashamed, but thou sall not be disappointed and ashamed.

We may learn here, that the most impudent and shameless persons in the world, who can think shame of nothing, God can make them to stand up bluntly,[1] although they never did it before. In describing of Caligula, it is set down of him, that he had many good parts, but he thought this to be the best of all, that he could think shame of nothing; and yet, for als shameless as he was, God could make him to think great shame, and great fears came upon him. Howbeit, indeed, I think he kent not that it was God who did it, yet it was only God who did it. Albeit a man were a shameless and impudent liar, and could tell his lies with a brazen face (as they say,) and will not blush though all the world should put him back again (contradict him), but will still lie, and not think shame; yet God can bring shame on him. But it is the meetest thing for us to take such a course wherein we sall not fear to be ashamed. When God brings down the wicked from the high top of their honours and designs, and lays them down laigh in the dust, then it is not possible but they must be ashamed; but for the children of God, they sall not be ashamed, because they trust in God: but those who trust not in God, but in themselves, they sall be ashamed and confounded.

Secondly, "Turned back." This is another judgment that comes upon the wicked,—to be turned back. That is, they sall not prosper in their courses. O at the first they have broken fast to the gate,[2] and runs fast and strongly! and so they think, who can hinder them? Yes, even then there is one who comes and stands up in their way, and hinders them, and turns them back. As there is two sorts of shame, so there is also two sorts of turning back. 1. There is a turning back from sin, when God works the conversion of a sinner. And this is when we have been

[1] *Bluntly*. Abashed so as to look foolishly.

[2] *Broken to the gate*. Set out on the course.

turning our back upon God, and our face to sin, and has been going faſt on that way, the Lord makes us to turn about again, and set our face to God and our back to sin: this is not the turning that is meant here. 2. But without turning their face to God, and their back to sin, God thruſts them back, so that their face is aye to sin, although they cannot win to it: and there be two diverse words expressing thir. Even as a man should meet a man, and tell him that he is wrong, and then turn him about from the wrong way, and set his face in the right way, and he walks there; and he meets with another, and he sees he is wrong, but turns him not about, but thruſts him back, so that his face is ſtill to the wrong airt. When the godly are changed thus and turned back, where (whereas) before they hated God and loved sin, now they love God and hate sin: but for the wicked, they are thruſt back from sin, they cannot get it committed, but their eye is ſtill upon it; they have a ſtrong desire to it, although for the present they cannot get it fulfilled. Even as a man should come by a dead horse, and scare a dog or a raven from it: for fear of the man the raven would fly away a little, and the dog would run away a little from the dead beaſt; but ſtill their eye would be upon it, and als soon as he were away they would return to it, so the wicked, they are reſtrained by violence,—they are holden back from sin outwardly, but their heart is never a whit changed. The Lord, when he will, he can interrupt the wicked in their courses; they may have zeal to their wrong course, but yet, for all that, they cannot win to it to accomplish it: and this indeed is their misery that it is so. Sometimes the Lord will turn back their will from ane ill course, albeit not because it is sin, but for fear of some inconvenience; as the Scribes and the Pharisees, many times, they did no harm to Chriſt, because they feared the people. Sometimes they may turn back from ane ill course, because it may be to their profit if they do it, and to their harm if they do it not, as the brethren of Joseph; for I do nothink that they choosed that course to sell him, for any reſpect they had to himself, but only to get something to themselves, and to be free of his blood.

And these are two things that ordinarily makes men turn back from ane ill course, whilk anes they were going in. First, because they think the way to be cumbersome, or a thing impossible te get done, therefore they must leave it;—albeit they would fain prosecute it, yet they cannot. Secondly, they see it will be more profit to leave it undone than to do it, and therefore they turn back. For there be three things, as they say, that hinders men into ane ill course; there is *utile, jucundum, et honestum*. If wicked or worldly men think it to be most profitable for them to turn back, they will do it; or it they see it to be a thing impossible for them to win fordward in their course, then they turn back; but for honesty, that is the thing they never look to. Sometimes, again, the Lord takes away the power of the enemies, that they cannot go on in their intended course, suppose they would be at it; as he slew in one night of Sennacherib's host so many that he behoved to remove his siege. And the two captains with their fifties that went out to take Elias, the Lord killed them, and could have done so with the third also, if so be that he had not repented in time. Sometimes, again, the Lord turns back his enemies by opposing a greater strength against them than their own; as Uzziah, when he was going to offer sacrifice, the priests hindered him, being a greater company than he. So the Lord, he has ways anew to turn away the wicked from their ill courses. Always (nevertheless), when the Lord suffers them to go fordward, it is because his people turn not to him, nor turns not from sin; and so the best way for us to get the enemies turned back in ane ill course, is to turn our face to God, and our back upon sin.:

The *third* judgment is,—"They are like grass upon the house-tops, wherewith the mower filleth not his hand." This is a very fit comparison for them.

I will but only point at some things, and not insist now. He speaks of the houses of that land, that had platforms,— plain roofs, and not as our's are: and this grass grew in the seams of the stones of that platform. Now, seeing it grew there, first, it could not be well rooted, for that was not a meet ground for it, nor

could it receive the dew, to make it sappy. Secondly, it grew high, for it was upon the top of all the house. Thirdly, the mower filled not his hand with it: it had no substance, nor bouk (bulk). When a man gets a well-bouked sheaf, it will fill his arm; but that does not so, that grows on houses. Fourthly, It did harm to the house it grew upon, for it made way for drops to win in into the house. Even so is it with the wicked in the world. 1. They are not well-rooted, for there is no permanency but in Christ. Let us not look for a blessing if we be not in Christ, nor for the dew of heaven to make us spring up to life everlasting. 2. As the grass was high, so the wicked exalt themselves als far as they can. And what is the cause why they labour to exalt themselves so high? They think if they were come tosuch a place, then they sall be happy: and when they are come to that, if they see a house-height or two above them, they think they cannot be happy whill (till) they win there, but if they were there, O then they would be happy! Even as bairns playing at the foot of a hill, when they look to the top of it, they think if they were there then they would touch heaven, and so they still wrestle to win higher on it: and yet when they have been sweating all the day to win to the top of it, and when they are there, they see themselves to be als far from heaven as when they were at the foot of it; and so they come down more fools than they gade up. Even so is it with fools in the world. They think, If I were in this place all would be well with me; if I were Chancellor of a kingdom, if T were primate and metropolitan of a kirk, if I were Thesaurer, Privy Seal,[1] etc., then I would be in a heavenly estate, and would get all my desires fulfilled. And so they spend their strength, and climb to win there; and [3.] it may be that when they have spent all their time, that they come

[1] "Many of the prelates were raised to the chief dignities of the State: Spotswood, Archbishop of St. Andrews, was created chancellor: nine ot the bishops were privy counsellors: the bishop of Ross aspired to the office of treasurer: some of the prelates possessed places in the exchequer: and it was even endeavoured to revive the first institution of the college of justice, and to share equally between the clergy and laity the whole judicial authority." *Hume's History of Great Britain*.

not to that whilk they aimed at; but when they come there, they are als far, yea, ofttimes farder from their heaven of contentment than they were before: and they are forced to acknowledge that all these things are but vanity, and that there is no contentment to be found in them: yea, when they have gotten them, they are grief and a vexation to them. 4. And then, beloved, it is als true that these of that kind, they do more harm than they do good; for that whilk the mower fills not his hand with, it destroys the house. When a kirkman climbs up als high as he can, till he win up to the kirk rigging,[1] what good can he do there but ill? while in the meantime it were meeter for him to stay down laigh in the body of the kirk, and teach others, rather than to climb up there, and both endanger himself and others.[2]

The fourth judgment is,—The malediction of God is upon them: there is none who will pray for a blessing to them. Would any man who were wise, coming by a man who were shearing pyles (blades) of grass upon the platform of a house, say to him, "God bless you and your labour?" Nor could they say to him again, "And God bless you also." None in their right wit would say this. When a godly man comes by these who are climbing up to the top of their ambition, will he pray to God to bless them in their work? No. So this is a token of a good work, when we may pray to God for a blessing to it; but it is a token of ane ill work, when thou cannot do it. If thou were meeting a man going to drunkenness, or fornication, etc., could thou pray to God for a blessing to him, that he should be blessed in it? No; thou might rather say there should be curse on them, if they turned not from it. But when thou meets any going to the kirk, or to their lawful calling, or thou art going there thyself, thou may say, "Lord, this is done for thy honour, and because it is thy will; therefore send a blessing upon it." And so never attempt anything but that

[1] *Rigging*—ridge.

[2] The withering sarcasm of this whole passage, is justly directed against those ambitious churchmen who, to the injury both of Church and State, had insinuated themselves into the highest offices in both.

whereto thou thyself may crave the blessing of God, and others also may crave it for thee. *Objection*. I am going to play; how sall I pray for a blessing to that? *Ans*. Yes, thou may, when thou goes to it, that thou may thereby be more enabled to serve God, and to do the duty of thy calling; then thou both mayest and ought to pray for a blessing to it. And then when ye come by others whom ye see well employed, ye should pray to God to bless them; and if they fear God, they will give you a meeting (greeting in return), and say, "God bless you also." But if ye meet a man going to the bordel-house, could ye pray to God to bless him in that? No. Or if ye met a man who were riding up to court, could ye say, God bless him, and send him good speed?[1] No, ye ought rather to say, God send him ill speed. Surely, beloved, if we would bring any work that we have in hand, or that we see others have in hand, to this trial, to see if we may crave a blessing from God to it, or if others may do it for us, it would resolve us of many doubts Howbeit it's true the Word is the ground of all, yet this would clear us also. If it be to a good work, we ought to pray both for ourselves and others; but if so be that it be ane ill work, we ought rather to use imprecations against it.

Observe here, that this speech imports that good increase is from the blessing of God; as it is Deuteronomy 11:14, it is the Lord who gives both the first and the latter rain. We have gotten the first rain; but if we get not the latter rain also, it will do no good. And, Psalm 65:9-11 the prophet insists mickle upon this: "Thou visitest the earth, and waterest it: thou greatly enriches it with the river of God, which is full of water: thou preparest them. corn, when thou hast so provided it. Thou waterest the ridges thereof abundantly: thou crownest the year with thy goodness." And many of the prophets insists mickle upon this:

[1] Of late years the influence of the crown had been so greatly abused by Scottish adventurers, both lay and clerical, that *going to court* had become associated in the public mind with everything base and unworthy. "Let these bishops then in time bite upon this, who for one preaching made to the people rides fortie posts to court, etc." *Course of Conformitie*, p. 27.

and Acts 14:17 it is also set down: and therefore consider of this. The heathen, when they went to their work, they used to hold up their hand to heaven; knowing that there was a divine power there to send down a blessing to them: but ye who are Christians should not only pray for a blessing when ye go to it, but also pray when ye have done with it. And when ye say, "God bless you," to others, say it in earnest, and from your heart, and not for a custom, as many does: and acknowledge this, that it is God who gives fruitful seasons, and plagues with barrenness.

Finally, ye may see here that these who are haters of Sion, and through that are afflicting her, none can pray for a blessing from God to them; because they are going in that way where a maledlctlon is. And And therefore we ought to be lovers of Sion, if we would have a blessing from God upon anything we do And indeed it is very comfortable to us, that the Lord has given a large testification, that there be. many lovers of Sion into this land: howsoever indeed, there be many also who be haters of it. And, therefore, let us be constant in our affection, that we may love and delight in the service and worship of God, and in his servants. For all that is done into this land at this time is only for this end, that the worship of God may be established here in the land; and that there may be servants of God here, who may delight themselves in him, and every one of them in another. This has been the aim, so far as can be seen, of all these who has joined to this.[1] And if we will continue in this, we sall not be ashamed; nor sall our labours be unprofitable: but the wicked sall be ashamed, turned back, and be unprofitable; and they sall be accursed of God and man. But for these who love Sion, blessedness sall be upon them here, whill (till) they come to eternal blessedness in the heavens, through Jesus Christ. To whom, etc.

[1] The deeply religious character of the national movement is here very strikingly brought out. The same appears in many other passages in these Sermons.

May 20

Preface

We have no comfort to look for but according to the promise of God, and God has promised no comfort to us except we depend upon him for it, and testify our dependence upon him by calling upon his name,—except we be earnest in prayer, except we be fervent, and except we continue and endure in calling upon the name of God. Could we cry to the Lord, and cry constantly to him, either for deliverance from any ills, or for communication of any good, and that either temporal or spiritual, then the Lord, he would open the rich and plentiful treasures of his grace, and of his goodness, and give abundantly to us. Alas! in the day of our affliction we seem to do somewhat of this kind: but whenever we see any appearance of deliverance and outgate, then incontinent our mouths are closed up from crying, and our hands faint, and fall down from doing any more. Judges 3:14-15, as it is written there, the people of Israel were in thraldom to Eglon, King of Moab, eighteen years; but so soon as they cried unto, the Lord, the Lord raised up Ehud to be a judge and a deliverer to them: and so ye see, als soon as they cried to the Lord, the Lord put to his hand to help them. And there is no question but in the very beginning of the eighteen years, a people who formerly had the experience of liberty, in the sense of this their captivity, even then they behoved to make a moan to God, and groaned to him; but they cried not to him: and no but they spake to him (for it is not the extending of the voice that I mean), but they cried not to him in the earnestness of their heart. And all the time before the eighteen years were expired, they have been wishing to be delivered; but their affliction has not been sensible enough to them. It is long before affliction become impungent to us, that we will cry earnestly to the Lord for relief of it: and it is only affliction that makes us to cry to God; and we never cry earnestly to the Lord in affliction whill (till) we see we can do no better. It is marked of the Athenians, that they never

proponed conditions of peace to any people about them but in mourning apparel; that is, when they could do no better, then they procured (negotiated) for peace. Surely so it is with us: we never cry earneſtly to God but while we are in affliction and in trouble. Our hearts are like green timber, that will not burn except it be aye blown at; and whenever it ceases to be blown at, then it dies out. Even so is it with us; except the Lord exercise us in afflictions, and continue in exercising us with them, then incontinent our hearts grows careless and coldrife in crying to God: and when the Lord takes aff his afflicting hand, then the little spunk of fervency that before we had in crying to God, it becomes to be scarce discernible. It is a ſtrange thing, albeit the Lord has threatened us with judgments, and we have seen them approaching very near to have seized upon us, yet if we begin to see any little appearance of their removing, although we cannot certify ourselves of it, yet incontinent we fail in our crying to the Lord. And this, indeed, makes the Lord ofttimes to interrupt the work that he had begun, and to ſtand ſtill there; or otherwise, to turn back again. When we cry to the Lord earneſtly and conſtantly, then he goes on; but when we fail in our crying to him, then he ſtands ſtill there, or turns his back on us, and lets us go where we were, and rather worse.

I say this for this end, that every one of us are bound to cry to God, not only for the comfort of our own soul, and for the pardon of our sins; but we are also bound to cry for the great work that is in hand in this land, in building the ruined house of God again. And when we began to cry for this, the Lord was coming towards us; he was renting his heavens, and ſtretching out his mighty hand for our help. Now if we sall faint in our prayers, and haunt not the exercises of his worship, (whilk may be seen among you this day,) then the Lord sall withdraw his helping hand from us, and sall leave us in a more duleful case than we were in at the firſt. And therefore let us now fall down before the Lord our God, and beseech him that he would pity

us, and help us, and yet go on into the good work that he has begun amongſt us, till it be perfected.

Sermon—Psalm 123:1-2

Both the word of God, and everywhere almoſt the continual experience of God's providence and of his dealing towards his kirk and people, makes this to be manifeſt and clearly seen to be true, that the godly, while they are here, are subject to many diſtresses in the world,—to trouble, persecution, contempt, reproach, and scornings of the worldly and natural man, and of wicked men. And therefore, seeing it is so, we had need of ſtrong consolation againſt so great and so grievous a tentation as this is, and to know how to be freed, and to be conquerors over all these. As, indeed, it has ever pleased the Lord yet to deal with his kirk, that for every horn that has exalted itself againſt her, the Lord has letten us see a hammer to beat it down.

We have here set down, in this Psalm, a general rule both for the kirk of God, and for every child of God, to be used by every one of them in their trouble, diſtress, grief, and vexation by the world. There is no remeid (help) for us: then, although indeed we may and ought daily to caſt down our eyes for our sins, whilk we commit againſt God, yet in reſpect of our troubles by the wicked in the world, let us lift up our eyes confidently to God for relief, considering that the Lord who is our maſter, and he whom we serve, he is a mighty God, and is able to deliver us from all our enemies. And we may learn to do this by that whilk we see every day in our own houses, or in the houses of others; that even as servants of both sexes looks to the hand of their maſters and their miſtresses for help, when anything ails them, or they are wronged by any, especially having the conscience in themselves of dutifulness and loyalty to them; even so may we, having the conscience of dutifulness and of obedience to God, look for help from him. And upon this confidence and persuasion, then propone our petitions to God; and let us even double our petitions at the throne of his grace; so that ſtill the more we be opposed

by the enemies, and the more obloquies they raise againſt us, we may be the more earneſt in our supplications to God, and bring them before him, as Rabshakel's libels, and spread all out before him, whatever we have to say; and then we may assure ourselves that we sall not go away comfortless, but the Lord sall answer our petitions to us.

There be two parts to be considered in the psalm:—1. The proposition or profession that the kirk makes. 2. The petition that the kirk presents to God.

In the kirk's proposition there is—1. The profession of her confidence: "Unto thee lift I up mine eyes." 2. In whom her confidence is, or the reason of it: "O thou that dwelleth in the heavens." Tt is placed on the transcendent providence and power of God, who sits in the heaven above, and rules the earth beneath, at his pleasure. 3. The greatness, or (if so I may say) the vehemency and earneſtness of this confidence of the kirk, expressed by a comparison tane from servants of both sexes. "As the eyes of servants wait upon the hand of their maſters, and as the eye of maids looketh unto the hand of their miſtress, so our eyes wait upon the Lord our God." 4. There is the continuance of this onwaiting of the kirk: "Until that he have mercy upon us." That is, we will ſtill wait till the blessed time come, that he shew himself to be gracious to us, and so work our deliverance.

Firſt. "Unto thee lift I up mine eyes." The eyes, ye know, are a principal member of the body; and there are many members joined in the face, wherein, (as one has marked well), the soul is said to have a kind of commerce or representation; and principally the eyes appear there, and the eyes are said to be the mirrors of the mind. And except that it be done in hypocrisy, to feign our looks,—I say, where hypocrisy is not, where the eyes are bended, there the mind is bended also, the inward and the outward sight ſtill going together. Now, ye will {ind sometimes that the children of God will have their eyes caſt down, so that for shame they cannot look up to heaven, nor to God who is in the heavens: as the publican, Luke 18:13, he ſtood afar off, and could not so

much as lift up his eyes to heaven, but smote upon his breaſt, and cried, "Lord, be merciful to me a sinner." This was because he was pressed with the burden of his sins. And Matthew 26:39, our Lord, he caſt himself down upon the ground, and hid his face, as not daring to lift up his eyes to heaven. This was not because he was pressed with the burden of his awin sins, as the publican was, for he had no sin at all; but the cause why he looked down was, because he was pressed with the burden of our sins, whilk he was now bearing upon his back, and that he might satisfy the juſtice of God for them. And he also, John 9:41, lifted up his eyes to heaven, when he was raising a dead man there; and being confident that he should do it, therefore he lifts up his eyes to God, and to heaven. And many times says this prophet David in the psalms, "Unto the Lord do I lift up mine eyes." "I lift up my eyes to the mountains, from whence my help comes," etc. This is the refuge of the children of God in their greateſt ſtraits. Now for the wicked and worldly man, again, in the time of his adversity, because he has not had the right sense of sin, nor had the right challenge for it, nor true humiliation, he looks not down as the publican did in the sense of his sin; but he looks up, he is effronted, supercilious; he has that haughty eye spoken of in the Proverbs, and therefore he cannot lift up his eyes to God. He may well be haughty in himself, and think himself great beside others, as a man who is ſtanding upon a high place, he will think all these who are beneath him to be but little beside him; but he cannot lift up his eyes in confidence to God. So this is the difference between the spiritual and the natural, the renewed and the unrenewed man. The spiritual and renewed man, in his greateſt troubles, when he is moleſted and troubled on all sides —there are troubles at his right hand and at his left, behind him and before him, and he can win no way out of trouble—then he directs his eyes upward; he knows that port is not closed; and says to God, "Unto thee lift I up mine eyes." And when the child of God directs his eyes towards men, and seeks help and relief from them, and all of them refuse him, and will not hear

his complaints, yet this he knows, and he is sure of it, The living God, he is aye to the fore, and his ears are evermore open to hear the complaints of his awin, when they come to him: and upon that they are bold to lift up their eyes to him. This indeed is the great difference between the wicked and the godly; for when the worldly and wicked men are in great distress, except they see some means how they think they may be delivered, they give over all hope of deliverance. And surely, albeit when we have peace, health, strength, etc., we think not mickle of this, and it cannot be distinguished, yet in time of affliction and persecution this will be seen: as when there is sickness on our bodies, or anything of that kind upon ourselves, or when there is a common calamity upon the kirk or land where we live, or when death calls upon us out of this life, or when we are called by our Lord to judgment, then it is comfortable to us, that we dare lift up our eyes in confidence to God. And there is no way for us to lift up our eyes thus to God, but to cast down our eyes first in the distrust of ourselves, and to humble ourselves: I mean not of the bowing of the head, or casting ourselves down upon the ground, but to cast down ourselves before God, in true humiliation, in repentance, and sorrow for sin. If thou do this, then indeed it is a forerunner to thee, that thou sall be exalted; and if thou be thus humbled before God for sin, then thou may be bold to lift up thy eyes to God for help in thy greatest trouble.

Mark here secondly, The kirk makes profession of her confidence in God in the time of her greatest trouble, and complains to God of the enemies who trouble her. Then, in time of trouble, confidence in God is a very necessar thing, either for a Christian soul, or for the kirk of God; and there is not any one thing by (besides) faith, that is more spoken of in Scripture than this same confidence in God in time of trouble. Men may, indeed, when they speak mickle of a purpose, speak it idly, but when the Lord speaks mickle of a purpose, and insists upon it, he does it not idly; but where he speaks mickle of a thing, we are evermore

inclined to the contrair, and it is sure, if we get not that, then we will perish.

Now, wherefore is it that the Lord speaks so mickle of this? for that is sure, he has aye some special reasons for it, when he does it. *First*, to let us know that these who will be presumptuous, and seem to be confident in God in time of prosperity, yet they will be distrustful of him in time of adversity. *Secondly*, he speaks this so often, to let us know, that it is necessar for us to have confidence in God in trouble: for except we have confidence in God in trouble, then we will have no courage against it, nor patience under it, nor spiritual security not to be overcome by it, nor will we have any constancy always to depend upon God. Anes take away confidence, and take them all away; but have this, and then join them all: but specially to take away our confidence, whilk is the daughter of faith, and is the mother of all the rest,—if the soul be spoiled of this main one of confidence in God, then farewell to all the rest. *Thirdly*, It is necessar for us to have confidence in God, because of our condition and state of life heree. 'What are we in our life here? We are nothing else but strangers; and all will acknowledge that they are nothing else but strangers and in a pilgrimage here: and while thou art in this pilgrimage, this is the only staff that must uphold thee. Ay, our life here, it is a warfare; and sall a man go to war, and not have confidence to be victorious? If we have this confidence in God, though all the world were againt us, we may well be slain, but we sall not be overcome. He that keeps his confidence fast in God, and his courage in him, the devil and the world and all cannot be able to overcome him. But upon the contrair, if we want this confidence in God, albeit we had never so mickle wit upon our side, albeit we had multitudes from Dan to Beersheba—from the one border of the land to the other, and had also men of great natural courage and strength of body, great rents, mickle money, strong houses, etc., yet he can strike us with such terrours and fears, as we sall be quite overcome. If once we begin to doubt of God, and put not our confidence in him, then we need not to look for

any good. Desperation thinks that there is not a way of escaping, and presumption imagines that there is a way where there is not a way. A man who is shipbroken (shipwrecked), if he have any confidence to be safe, presently he makes to (sets to work), and works with feet and hands als faſt as he can; but he who has no confidence lies ſtill, and so sinks to the ground. And what else has it been but this confidence in God that has made so many confessors of the truth, and so many martyrs for it? And, therefore, since the servant of God, David, has made this profession of confidence in the Lord, in the name of the kirk, let us make this confession also. Since we have of late made a confession of our faith, let us make a confession of our confidence in God.: And there be two ills, whilk this confidence in God will militate againſt. Firſt, It will militate againſt difficulties, whilk we may meet with into the way. When we would do our duty to God, and would do no more but our duty, and yet, for all that, we find oppositions againſt us, even m doing of our duty, then let us have courage and confidence in God. Sall we leave our duty undone because we think it a hard matter to be done? Yea, sall we leave it because it is impossible, as we think?—to say, There is a lion in the way; it will slay me if I go there, (whilk is the sluggard's pretext) No; but let us go forward, and fear them nothing, when our confidence is in God. Ye see what the Lord says to Jermie (Jeremiah), Jeremiah 1:17-19, "I have made thee a defenced city, and ane iron pillar, and a brazen wall againſt the king of Judah and the whole princes (all the princes) thereof, againſt the prieſts and the whole people in the land. They sall fight againſt thee, but they sall not prevail; for I am with thee, to deliver thee. And therefore gird up thy loins and arise, and speak unto them all that I command thee; be not dismayed of their faces." And this same is the word that is used of the apoſtles, (and indeed it was very rightly applied to them), "That they spake with boldness all that the Lord had delivered to them." They might say, O! if I say this, then men will oppose themselves againſt me, and I will offend these who are in authority; and yet, nevertheless, they went on,

and says all that the Lord had commanded them to say. And this same is ascribed by the apoſtle Paul to himself, 1 Corinthians 16:9, "For a great door and effectual is opened to me, for there are many adversars." As if he said, I see many adversars to oppose the truth, and therefore it is that I resolve to be the more bold, and to go on againſt all their oppoſitions.[1] For, for us to yield, or to fall back from the truth, because there are many adversars into the way, that were to make truth to yield to errour, to make God subject to man, and to give the ordinance of man above the ordinance of God. Secondly, This confidence in God, it militates againſt uncertainty of success. Some will say, When I have spent my health, ſtrength, eſtate in the world, what certainty have I that I ſall have success? *Ans*. A particular certainty thou has not indeed, because that is not revealed; but resolve thou to do thy duty, and thou ſall find the success to be good and comfortable. Even as Eſther, she said, "I will go in to the king; and if T perish, I perish." Mordecai had told her that the people of God should be delivered, (for he in that, in a manner, was a prophet), and she believed that they should be delivered; but she kent (knew) not that that should be the time of their deliverance; yet she resolved that she will hazard fair, and so upon that she goes in and hazards all, come as it will come. And the three children also, Daniel 3, they resolve upon the like. They see the hot fire burning before them, and they were to be caſten into it; and they think with themselves, we know not whether we will be safe or not at this time, that we ſall not be brunt; but this we know, that our God is able to save us, and therefore we will not bow to the image, whether he keep us unbrunt now or not. And so it is evermore the beſt for us to do that whilk God commands us to do, whatever appearance of success we see into it. And for jthe cause that we have in hand, let us ſtill go on in doing our duty,

[1]The maxim of Henderson throughout this great conteſt seems to have been, *contra audentior ito*. Opposition and resiſtance, so far from shaking his confidence and resolution, only led him to assume higher ground; and "his clear ſtrong head and earneſt heart" was the guiding ſtar of the nation.

remembering always that the duty of anything belongs to us, but the success of it belongs to God.

"Who sits, or dwells, in the heavens, to thee lift I up mine eyes." Then this is the nature of true confidence, not to trust in ourselves, not to trust in the arm of flesh, but to deny ourselves and all others, and to put our confidence in God. Even when thou art perplexed on all hands, and wats (wots) not what to do, then direct thine eyes to God: acknowledge this with Jeremiah 17:5 "Cursed be the man that puts his trust in the arm of flesh." Turn thy eyes from thyself, and turn them towards God, as Solomon, Proverbs 28:25-26, he counsels men not to trust in their own wisdom, but to trust in the wisdom of God. And why does he this? Because he himself had mickle wisdom, and yet he saw that it was not to be lippened (trusted) to; and therefore he counsels others not to lippen to their wisdom.

Secondly. There is the ground of the kirk's confidence. "O thou that dwelleth in the heavens." Ye know the heavens, and the heaven of heavens, are not able to contain the Lord, as a house does a man and his family, or as this kirk does us, and yet he is said to sit or to dwell in heaven, because there the fairest glory of God is seen. There is mickle of his glory, and more than we can consider of, seen in the earth; and aye the higher that we ascend, the more glory; as in the firmament there is the sun, the moon, the stars; and there is more of his glory to be seen in the heaven of heavens, and mickle more in any of them, than in the earth. And what were all this glory that is in the earth, all these precious and divers colours in it, if so be we had not light from heaven? then all things in the earth would be alike to us. And so there is great glory of God in the heavens, and aye the farder up that we ascend, there is the greater glory; and when we ascend to that place, where his angels and saincts glorified are, there there is great glory, and from thence is it that his glory does appear to the children of men. And therefore it is said, Psalm 115:3 "The Lord is in the heavens, and does whatsoever he pleases;" and Deuteronomy 32:26 "The Lord rideth in the heaven for thy help,

and for his excellency in the sky." And this is it which is set down in the beginning of the Lord's prayer to that same effect, "Our Father which art in heaven." Wherefore call we him, Our Father, but because he is in heaven, and does what he will? He is *Deus optimus et maximus*; he is the best Lord that is, and he is the greatest Lord: he is our Father, and therefore he is a God of great kindness to us. And then he is exceeding great, and so he is both willing, and he is able, to bestow all things needful upon us. He being our Father, how can he be but willing? and his power is great, because he can rent the heavens in sunder, as he did for his people Israel, and so deliver his people.

The lesson that we have to learn of this is, that the ground of all our confidence and joy is because of the power of God and of his providence. Anes learn to call him God and Father, and then we may conclude also that he is mighty, and sits and rules in heaven, and does among the children of men whatsoever he will. And therefore I would have you to be acquaint with the power and providence of God, that as ye profess he is mighty, so ye would also believe it. Consider, therefore, that the power of God is different from the power of man, as indeed it is. 1. God is able to do what he will; but for any man, he is not able to do what he will, and so there is a very wide difference there. The greatest man in the world is not able to do whatsoever he will. One man, I grant, is able to do more than another; a king is able to do more than any of his subjects, but he cannot do what he will. The Lord, indeed, can put bounds upon their will; but when he has given them liberty to will such a thing, then he can restrain their power;—albeit they should rage as the sea, yet it can go no further than the own bounds. But whatsoever God wills, that he is able to do; his will and his power are of equal bounds; the one of them surpasses not the other. One thing and another are alike in him; what he wills to be done—what his wisdom devises, and his goodness thinks meet—he has power to do it; but it is not so with men. 2. Whatsoever is possible and may be done, that God is able to do; but there are many things possible,

and may be done, whilk men are not able to do. It is possible of ſtones to raise up children to Abraham, yet man cannot do this; but whatsoever is possible, and may be done, that God can do. Then, if whatsoever is possible, and may be done, God can do it, what needs us to run to another to get it done? If it be a thing we think impossible, why run we to a indirect mean, who cannot do all things possible? and if it be a thing that is possible, why go we not to God with it, who is able to do all? He that sits and rules in heaven, he has fulness of power in him—he can do all things. One creature can do one thing, and another another; one man can advise a thing, and another give counsel how to bring it to pass; a third will give money for it, another will undertake to do the turn, etc.; yet one cannot do all. And when all the creatures are gathered together, there is no fulness in them, there is evermore emptiness to be seen in them and vanity; and especially there is not fulness of power in them all, but only in God. Gather all the creatures together, God can do that whilk they can do all; ay, he can do more than they can do all. Yea, moreover, is there any power in the creature, but that whilk he giveſto it? None; for it is in him that all things live, move, and have their being. That is true in all, whilk our Lord said to Pilate. When Pilate says to him, "Knoweſt thou not that I have power to crucify thee, and I have power to release thee?" Jesus answers him, "Thou couldſt have no power at all, except it were given thee from above." So there is no man, who has any power at all to do anything, either for thee or againſt thee, but as he has power from above. If ye were acquainted with the power of God, [O] but ye would think it to be wonderful! *Ques.* What needs you to inſiſt thus upon the power of God, and to tell that his power is in heaven? who is there who doubts of that? *Ans.* It's true all will profess he is in heaven, and all will profess he has power enough in time of prosperity; but when there comes any diſtress upon yourselves, or any who belongs to you, or any judgment upon the land, then your faith proves to be exceeding weak in apprehending the power of God. And then it is that our confidence in the power

of God should kyth;[1] for when man cannot help us, then have we the benefit of our confidence in God. Believe this, therefore, that God is in the heavens, and that we have to do with one who is both a gracious and a mighty God; believe it, and make the right use of it. Remember that he who made all things, and upholds them all, he can do this for me also. If it be any comfort for thy soul, or any lust that thou would have overcome, or if it be a deliverance to the kirk, God can do that: he who has now changed the face of the earth, and made it green where it was withered,[2] he can change the face of the kirk, and of thy soul also, when he thinks time. And if authority be against the changing of the face of the kirk, in making it to be green again,[3] he who is in heaven can help that. Remember that London is als near to him who is in heaven as Scotland is, and so God can fall in upon the heart of the king, and of these who are about him, and let him and them see the right way. And be comforted in this, because the Lord has given evidences of his power already, and has done mickle for his awin glory already: and he who can do that, why can he not do the rest also? If so be that we by our sins hinder him not to work, he will bring it to a consummation and perfection at last.

Thirdly. "As the eyes of servants look unto the hand of their master, and as the eyes of a maid looketh unto the hand of her

[1] *Kyth*. Appear in action.

[2] It was now the month of May.

[3] All the efforts of the king, at this time, were directed against the work of reformation. In the instructions to the Commissioner, whose appointment was notified to the Privy Council on the 10th of May, the king, whilst, from politic motives, making some relaxations in favour of the covenanters, instructs the Commissioner to "admit of no petition against the five articles of Perth," and insists on the town of Edinburgh departing from the covenant as a condition of the restoration to it of the council and session, that had been removed from it; and so on. At the same time, Hamilton was instructed to "declare, that, if there be not sufficient strength within the kingdom to force the refractory to obedience, power shall come from England, and that myself will come in person with them, being resolved to hazard my life rather than suffer authority to be contemned." *Burnt's Memoirs of the House of Hamilton.*

mistress, so our eyes wait upon the Lord our God." This is to express the manner of confidence that a Christian soul or a kirk has in the power of God: even as servants look to the helping hand of their masters, so do they to God. Servants, I grant, they are always miserable; but they were in another manner of misery then nor they be now, for then they were readily exposed to mickle contempt and to many injuries. Servants then had no power to wear any weapon; but indeed they were used almost as beasts in thraldom everyway; and when they were injured, they might not mint (attempt) to help themselves, but behoved to look only to their masters for help, and complain to them: and so behoved a handmaid to do to her mistress also. 1. Consider that there be two sorts of servants set down here, man-servants and maid-servants; and this is to let us know that both sexes may be confident in God. Not only may men be confident in the power of God, but even women also, who are more frail and feeble. Not only may women mourn to God for wrongs done to them, and have repentance for sin, but they may be confident in God also. And therefore see, in that rehearsal of believers and cloud of witnesses, not only is the faith of men noted and commended by the Spirit of God, but also the faith of women: and among the judges, Deborah, Jael, etc., are commended as worthies, and courageous in God. And the women also in the new Testament are noted for their following of Christ; when Judas had sold him, Peter forsworn him, and when Pilate and the priests had condemned him to the shameful death of the cross,—even when all fled from him, then they followed him. And therefore we must not judge of grace as we do of nature; for there may be Christian courage in women as well as in men, albeit courage be not so natural to them: and they may adhere to Christ even when men forsake him.

2. Ye may perceive here, that by the relation that is between masters and servants ye may know the relation between God and his people. A master by the disposition that he has to his servant may know in some measure what is God's disposition towards

him. A kind master will be loath to see his servant wronged, and he will count that whilk is done to his servant to be done to himself; so the Lord, be will not suffer his children to be wronged by the world; he says to Saul, "Saul, why persecutest thou me?" And the servant also may be confident by that whilk his master does to him. If he be a dutiful servant and faithful, then he will look for his fee and his reward from his master; but if any serve not their master, they can look for no good thing from them. So if we serve God faithfully, he sall bless us with all good things; and we sall be saved by him, and protected from all ills.

3. But the special thing that we have to learn from this [is], —If we would have confidence in the power and providence of God in the time of our trouble, we must be dutiful servants to God. He who is not a dutiful and ane honest servant to his master dare neither look for his hand to help him in his distress, nor yet to reward him; nor yet a maid who has not done her duty to her mistress. But if so be that they have been faithful and honest servants, and has done their duty, and has to do with good masters also, then they fear not but to be defended and rewarded. And therefore, as ye would wish the Lord's hand to help you any way, strive to serve him faithfully; and if we will do that, then we may look confidently for help from him.

There is a twofold looking to our master. First, there is a looking to his eye; secondly, there is a looking to his hand. We must look to his hand indeed, to help and to reward us, but we must also look to his eye, to get direction from it. When thou looks to God's eye, and by his eye knows what his mind is, and runs to the obeying of that, then thou may also look to his hand, that he will help thee, and reward thee, as he sees meet. There be many servants who look to the hand of their master, to reward and to help them, who look not to their eye also to direct them, and so do we to God also; but we should look to both. And therefore, if we would have help from God in trouble, or if we would have any good thing from him, let us be dutiful servants to him. And to the end that we may be dutiful servants to God,

there are three things required of us. 1. Continual attendance upon God. We should still wait as in the presence of the Lord, set ourselves continually as in his sight; but especially we should be present at his courtdays upon his Sabbaths. Say this, Sall I profess to be one of his vassals, and he has ordained them to convene to his court-day, and when he calls upon his vassals, sall he miss me? Men who has many vassals, albeit some of them be away, they will not be missed, but it is not so with God; he will miss the meanest of his vassals: and therefore resolve, I will keep his court-days, and I will always attend, as in his presence. 2. If we will be dutiful servants to God, obedience is required of us, and that great obedience. Disobedience is a thing that becomes not a servant; for let us wait upon God as we will, if we do not the thing that he bids us do, it is all for nought. We must do the will of God, but not our awin: so we must be obedient servants, not looking to our own will, but to our master's will only. This is a question disputed by Aulus Gellius and some others, If a servant be employed about a matter, and he has gotten direction from his master to do it after such a manner, and after he has gotten direction the servant sees another way to do it, how it may be greater credit and honour to his master, and greater gain also, the question is,— Whether of the two ways he ought to follow: whether that whilk his master directed him, or that whilk he has seen to be best for his master's honour, and for his profit also? But there needs not such as this here; for it is sure that it is evermore greatest honour for God, and will be greatest contentment to thy own soul, to do that whilk God has commanded: and there is no obedience but that. 3. Faithfulness is required also. And ye sall take up this faithfulness in two parts. First, in uprightness. That is, when thy mind bears thee witness that, in that whilk thou does, thou art seeking thy master's honour only; albeit, indeed, thou may have other by-thoughts in anything thou does, yet thou censures these, and goes on in doing that, and cares not albeit thou should be disgraced in the doing of it, if so be that God be honoured. We would think, when we are

suffering anything for a kind friend, O if he knew of this, he would not let it be unrewarded: but God knows what we do for him, and so will reward it. And if we be the servants of God, we must make a count of everything that we do; and therefore we must be upright, and do that whilk God bids us do, albeit all should be displeased with us for the doing of it, yea, albeit that thou thyself should be displeased. And remember that when we are doing that whilk God commands us, none will be displeased with us but these who are the enemies of God: and why may not we, (ay, we must), displease God's enemies? And remember that these who oppose against thee in doing the commandment of God, they must stand before him to be judged. The second thing required in faithfulness is diligence. For what, albeit ane were never so upright, and wronged not their master, and yet be not diligent in doing that whilk they should do, they cannot be called faithful. And albeit a servant were never so diligent, if his diligence be only for himself, then he is not faithful. Whatever task the Lord has given you, do it uprightly, and whatever talent the Lord has bestowed upon you, use it diligently for your master's honour.

If we would wait upon God at all times and in all places, and be obedient to his will and commandments, and be up right and diligent and so faithful servants to him, and thus look to the eye of God to direct us, we might then confidently look to his hand also: and indeed he has a large hand, both to reward us, and also to save us.

There be two things we must look to here, and also beware of. 1. Slaves, they serve their masters more for fear nor for love, and for reward more nor the master's honour. We cannot indeed get fear altogether put away, but see that we have love also to stir us up to serve God. And we may also serve for a reward, and have our eye to it, but we must not think that that reward is due to us for our service, but that it is freely conferred to us of the free grace of God: and see that thou look more to the honour of God in that whilk thou does than to the reward. 2. Eye-service

is also censured in servants; that is, they will be busy when their master or mistress are looking to them, but when their back is turned, then they slack of that. They would work a sore work, if they would aye work as they do at that time when their master is beholding them. I would have you to be - eye-servants in that respect, and to be aye busy, because your master's eye is aye looking upon you; but as he looks aye to you, so I would have you to have your eye continually upon him. If we consider this, that God is evermore looking upon us, to see what we are doing, it would be good for us: it would teach us to be upright and diligent, and so to be faithful to him.

Fourthly, There is the continuance of the kirk's confidence. "Until that he have mercy upon us." That is, I will evermore trust in God, I will still pray to him, and continue in prayer, till he open his plentiful hand, and give me that whilk I seek. Whatever thou be seeking of God, either for the kirk of God or for thy awin soul, wait on whill (till) thou get all that thou would have. As a dog when he has got one morsel of meat, he looks aye up to get more till he be full, so hold thou thy eye still upon God till thou be fully satisfied. Beloved, there is a time when the Lord uses to exercise his kirk and children with afflictions, and a time when he uses to shew mercy to his people, and to deliver them from these afflictions. Before the time that the Lord has appointed, he will not shew them the favour of deliverance, but when the time of deliverance is once come, then there is no more delay of it: and all that time that he afflicts us we should have our eyes upon him for deliverance. There was a time when the posterity of Abraham was afflicted in Egypt, and it continued whill the set time; and when the time was come, there was no more delay, but that same night they were delivered. And there was a time als appointed for them to be in Babel, and when that time was expired, presently they were set free. Sometimes the Lord tells beforehand how long the captivity of his people sall remain, to let us know that he could tell it always; but most ordinarily he reveals it to none, but keeps it secret to himself. And therefore

all the matter for us is, that all the time, till the Lord crown the work of our deliverance, we should have our eyes upon him, and wait upon him till he have mercy upon us: and it was for this end that I did choise (choose) this text at this time.

The Lord has begun to be merciful to us, and to bring back our captivity in some degree; and therefore let us ſtill have our eye upon him for help, till he perfyte the work that he has begun. Remember of that whilk is written Isaiah 62:6-7, "Ye that make mention of the Lord, keep no silence, nor give him no reſt, till he eſtablish, and till he make Jerusalem a praise of the earth." What is the grace or mercy that ye look for, and are seeking from the Lord? Is it not that God would eſtablish Jerusalem, and make it the beauty of the land? Now has Jerusalem been the beauty of the land thir years by-gane? The Lord, indeed, has now begun to draw some draughts of it; but thir years paſt it has been the deformity, the blot, and the division that was in the land. The kirk of Scotland thir years bygane has been the shame of Scotland; and all the talking that has been has been of miniſters. Now this should be our desire, that the kirk may be the beauty of the land again. The Lord, he has begun to draw some draughts of the kirk's beauty again; but if we inſiſt not in our prayers, the Lord will ſtand ſtill, or make it als ill, or worse than it was again. Now all of us should be of these who make mention of the Lord; and therefore let us ſtill cry to the Lord, and give him no reſt, no Sabbath nor no day, but let ilk day be a Sabbath for that, till the Lord make the kirk of Scotland to be the beauty of Scotland. The kingdom of itself, indeed, is not very glorious, but he may make his kirk to be glorious in it, and make his kirk here to be the praise of the earth again; and he can also make the kingdom glorious because of the glory of the kirk. And ye who are women, be like to that woman of Canaan, go often to your knees, and pray to God, and take not ane answer; although the Lord seem to refuse you at the firſt, yet inſiſt ſtill, and ye ſall get such ane answer and a commendation as she gat.

Will not God avenge himself when the ambition, pride, insolency of the enemies is come to a height? Then it is a fit time for the Lord to work; as it is Psalm 12:3-5, when the enemies are begun to speak proudly, then it is time for him to arise and lend his foes a rap. No, we needed not to doubt, but if we were als far humbled before God as the enemies has exalted themselves, but the Lord should shew mercy to us. But if so be that we turn back again to our sins, or turn away from prayer, this is the very way to make the Lord to turn away from us; but forsake sin, and insist in prayer to God, and he sall come. And marvel not albeit he come not at the first cry to us, for many a time has he cried upon us and we have not heard him. But let us endure in prayer, and be fervent both in private and public, and then there is no question but the Lord sall hear us, and sall stretch out his hand to help us, for our comfort, and for the good and comfort of the generations that sall follow after us. Whilk the Lord grant may be done, for Jesus Christ's sake, To whom, etc.

Preface

The readiest way for keeping religion in the land, and for continuing with us the pure service and worship of God, wherein the Lord only delights, were for us to delight ourselves in the exercises of religion and of the service and worship of God. If so be that we delight in them with a spiritual delight, and testify it in ane outward observation of the times and means of his service and worship, then this is a token that God will continue them with us; for God never took away religion and the means of his service and worship by no violence yet, when this was done. But on the other part again, let the greatest in the land join their power for continuing of religion, and the wisest in the land their wisdom, and all that they can, if so be in the meantime that people have no delight in religion, nor keep not the exercises of God's public worship, religion sall be tane away in despite of them all. Psalm 2:13-14, It is shewn as a reason there why the Lord will arise and have mercy upon Sion, "Because," says he, "thy

servants take pleasuré in the ſtones, and favour the duſt thereof." That is, they love Sion, and the service and worship of God, whilk is there. 'When they came to a height of delighting in Sion, then it was time for the Lord to deliver them, and to reſtore Sion to her former beauty. As men who has any whom they love well, they delight to be where they are, so when the servants of God delight to be where he is, then it is a token that they love him, and he them, and that he will bide with them. I speak this the rather because I can see but little appearance that God sall bide with you, or that his worship sall remain here. Ye have gone als far on as ye can in a profession, and in confession of your faith, in making a covenant with God, and swearing and subscribing to it; and yet, for all that, the moſt part of you has no more delight in the means of the service and worship of God than ye had before. This has ever been your fault; and I have been ſtriving with you for it these twenty years, since I came among you,[1] and yet the moſt part of you who are the commons never mends a whit in coming to the house of God on the Sabbath, and ye who are their maſters have no care to bring them here. Ye seemed to frequent the kirk somewhat better two or three days, but now ye are fallen als slack as ever ye were. I say, for als great hope as ye have that the service and worship of God sall be continued with you, the Lord sall, for all that, take it from you if ye continue thus. I know, indeed, that God is merciful, and for the reſpect that he has to some few of his secret ones, he will spare very long, and will continue in the means of his worship; but when the means of his worship are thus despised, as they are by you, how can it be

[1] The author had been at this time fwenty-four years miniſter at Leuchars, as he told the Assembly of this year, when his translation to Edinburgh was under discussion. How, then, are we to account for the discrepancy? Is it because he is here speaking in round numbers? or may it not be because the firſt years of his miniſtry, which are left out of accoun were years during which he was a ſtranger to divine grace, and took no intereſt in the spiritual welfare of his people? On this latter supposition, which appears not at all improbable, the date of his conversion by the prea ching of Bruce may at laſt be approximately ascertained.

thought that he will continue them? The Lord, I will assure you, he will give you over to delusions except ye amend your lives, and make more of the means of God's worship nor ever ye have done, and especially learn to amend them in this point of sanctifying the whole Sabbath. And therefore let us, etc.

Sermon—Psalm 123:3-4

Ye heard the profession that is made, in the name of the kirk, of her confidence in God,—that in heavy distress she lifts up her eyes to God. And the ground of her confidence is, because "God is in the heavens,"—he is a majestic and a mighty God, and does whatsoever he will. Ye heard also of the manner of her confidence. Even as servants of all sexes looks to the hand of their masters and mistresses for help and relief, or for a reward, so the kirk looks also towards God's hand. And then there is the continuance of this her confidence,—she will never give it over. It is nothing to wait on, and to seek earnestly, for a while, but this is the praise of on-waiting and confidence, to wait on in earnestness and in constancy till the Lord be gracious; and to wait still upon him, and to cry aye to him, till he show that same particular mercy whilk the kirk or a Christian desires.

In this part of the psalm he propones his petition to God in name of the kirk. If so be that we put our confidence in God, and have our eyes bended upon him to receive directions from him, and wait upon him till his time, and in this time pray to the Lord that he would be gracious and show mercy, we may then be confident. And the reason he gives for putting up this petition is, because the kirk has readily (likely) ado with enemies who use to be at ease and in prosperity in the world; and when they are in such a case, then they labour by all means to breed trouble and adversity to the kirk of God. And this makes them to be proud and haughty; and they declare their pride by their contempt and mocking of the servants of God. And this their contempt and mocking, it comes to a very great height, that the enemies fill up the measure of their persecution by it, and the souls of the godly,

they "are exceedingly filled" with their scorning who are at ease, and with the contempt of these that are proud.

So there be two things contained in the words;—1. The petition that the prophet puts up in name of the kirk. 2. The reason of it.

1. *First*. The petition is, "That God would be gracious or merciful to them." The word properly signifies *to be gracious*, but it is alike in sense whether it be *grace* or *mercy*. For grace, it is the kindness and love of God, or the lovingkindness and favour of God, whilk inclines him to help his kirk; and mercy is the daughter of that grace of God, whereby God has a special respect to his creature that is in distress. The kirk then prays here for grace and mercy. Then certainly we may see here that this deliverance is not prayed for as a thing merited by the kirk, for howsoever the enemy that contended with the kirk, and troubled and molested her so sore, had no just cause so to do against the people of God, yet God himself had a just controversy against them wherefore he should afflict them. And so they acknowledge, as it is Lamentations 3:22, that it is not of the justice, but of the mercy of God, that they are not consumed. The lesson that we have to learn of this is, if so be that men were doing us any wrong, and we are conscious to ourselves that we have not deserved it at their hands, or that they were doing us ill for good, and we knew it to be so from them; yet when we come to God, acknowledge more than all that,—even acknowledge that he in justice does that. For certainly God has evermore a just controversy against us; and so let us acknowledge that it is God and not men who afflicts us; he only sends out these as instruments of our trouble. It were good for us that in every affliction that is either upon ourselves or upon the kirk, that we would ascend first to God, and see his hand in it, and not to rest by the gate (way), and to rack ourselves, and shoot out our wrath upon the stone that is casten at us; but go to God, and see him to be the first beginner of it. Thou may say, this man has done it, and he has been, it may be, stirred up by another to it, and he by another, and so go through a multitude till thou come

to the first breast it bred in; but rest not when thou art there, till thou be at God, and acknowledge that it is God who is the doer of it. It may be, indeed, that thou has done no wrong to none of these men, yet acknowledge that thou has done wrong to God. And when thou has ascended thus, think that God is a just God, and he never punished any yet who was not a sinner; and then descend into thy awin heart, and consider that there is something there whilk has risen up against God, and so has stirred up God against thee. And if we would do this, we would find it to be both comfortable and to be profitable for us in our afflictions, to acknowledge that God because of our sins, he sends afflictions upon us. I know ofttimes God has other intentions in afflicting of his kirk or children than to punish sin in them. It may for that end, that thou may give a further testimony to his truth, and that the world may see what thou will do for him; it may be to stir thee up to be more earnest with God in prayer; it may be to prevent sin in thee, etc. But this may be the reason of it also, that thou may be the more humbled for sin, and to make thee find out some sins whilk thou has not tried nor searched before: for that is sure, where affliction is, it is evermore a probleme [program?][1] of sin. Albeit it be not *judicium propter peccatum*, yet it is *in vitio peccati*;—it is *castigante*, albeit it be not *vindicante*,—albeit it be not for revenge, yet it is a chastening us because of sin. And so if we will first ascend to God, and see that in justice he has afflicted us, and then descend to ourselves, and see the cause to be our sins, then we will be forced to acknowledge that it is only of the free grace of God that we must be delivered.

Secondly, "Be gracious, be gracions unto us." Who is this who cries to the Lord, "Be gracious, be gracious unto us?" It is the kirk and the people of God. Was not the Lord gracious to them before? for was it not of his grace and mercy that he made them to be his people and kirk? and, indeed, properly he can be

[1] "The greatest show and profession of zeal is not always the *program* example of the greatest zeal." Sermon before the House of Lords, May 28, 1645.

said to be gracious to none but to them; and yet, for all that, they cry to him, "Be gracious." Indeed, the estate of the kirk is never such but she has need to cry for more grace; and therefore albeit either the kirk or thou thyself in particular has been graced of God, yet ye must still pray, "Be gracious." Albeit thou cannot count the number of the graces that God has bestowed on thee, yet thou must beseech him to multiply them more. Beloved, there may be three periods of time for seeking of grace distinguished in the life of a Christian. First, when we are first turned to God out of the estate of nature. The second is, that interval of time that is betwixt our conversion and our glorification. And the third is, when we get glory. All acknowledge, even the Papists themselves, that it is only of the free grace of God that our first conversion is wrought; but they say that it is partly of justice that we get grace after that, and that we are holden on, and that God gives one thing after another, and that we get glory in the end. But the apostle to the Romans[1] says, "We stand by grace;" and it is only of free grace that we get glory, as ye will see it, 2 Timothy 1:16. Paul there praying for Onesiphorus says, "The Lord grant he may find mercy of the Lord in that day," whilk is the day of judgment. And so it is of grace that we are first converted out of nature to be the children of God; it is of grace that the Lord prosecutes and holds us on into that course; and it is of free grace also that we receive glory at the end of it. And therefore we must every day be crying to the Lord to forgive us our sins, because we are daily committing sin; and we must be daily praying to the Lord, "Give us this: day our daily bread." For albeit we had als mickle beside us as we think would entertain us, yet all these things will do no good, if God bless them not; and therefore we must pray to him, that as of his grace he has provided them for us, so he would also give the staff of bread; for if he take away the staft of bread, we may eat mickle, but it will do us no good. And

[1] Romans 14:4?

so, albeit the Lord have anes assured us of the forgiveness of our sins, yet we must still pray, "Forgive us our sins."

Thirdly, Observe here, that it seems the kirk thinks mickle of this. "Be gracious, be gracious." And, indeed, these who know it best, they will be most earnest for it. It is strange that we mistake matters so far that we should pray for. The Lord, he has so disposed of the petitions of the Lord's prayer, that they may teach us what we should insist most upon. There be three of them for the honour of God; two for our souls, and only one for our bodies and our natural life. Now examine yourselves by this, and see if ye have prayed to God thus. If ye have been praying for your daily bread, that is, for the thmgs of this life; ye have insisted upon these,—sought a good crop, good and seasonable weather, etc.; ay, but how many petitions have ye sought for your souls? Either few or none; and it is to be doubted if ever some of you has sought a petition for the honour of God. And yet where ye should propone one petition for your body, there should be two for your soul, and three for the honour of God. So here he doubles his petition to God; earnestly and fervently he propones it. And this is done because of the excellency of the grace of God. If wekent the excellency of this grace of God, there is nothing we would be so earnest for as for it; for it is from this grace of God that we get these great things whilk the eye has not seen, the ear has not heard, nor has it ever entered in the heart of man to consider of them; and it is from this grace of God that we receive glory, whilk is the crown of grace. The natural man receives not the things that are of God: his eye sees them not, nor his heart understands them not. There is many who speaks of grace and mercy, who knows little what it means. It's true, indeed, the spiritual man knows them not perfectly, but only in part here; but the natural man knows not what the Lord has prepared to bestow upon his children here, let be (not to speak of) to know what glory he will give them hereafter. When we pray for grace, we pray for very great things. Many will pray, God give me grace to do this, or for that, but knows not what it means; but it is very

great. 1. It is to be in the favour of God: for then ye pray that God may incline his heart to you, to love you. 2. When ye pray for grace, and does it aright, it contains all the other effects that comes from that;—that God would furnish you all things, both for this life and for the life to come, that the Lord would be a sun to thee, even to thee as the sun is to the earth: and there is no one thing more profitable to the earth than the sun is, for it gives to many, but it receives nothing of any again. And, indeed, if the sun did this of itself, it would be of grace; but it is nothing else but a servant, and so it is the Lord who does it. And the other grace is, that he would be a shield to thee, to deliver thee from all ill; and so the Lord sends all good things to his own; and he sends them afflictions, because he sees it to be good for them. And he withholds all ill things from them; and therefore he withholds from some health, wealth, peace, etc., in the world, because he knows they would be ill for them 3. This is grace also, when he manifests it to thy soul that he loves tnee and shows thee what store of good things he has prepared for thee, and persuades thee that thy name is written in the book of life, when thou finds grace into thy soul, where there was nature before, faith where there was unbelief. For albeit thou have grace, and have the effects of it, what comfort can it be to thee, if it be not made sensible to thee? for it is not so much the having of good things, as the sense of having them, that breeds comfort to us. When the Lord speaks kindly, and manifests himself to thee, this is it whilk makes peace, joy, and comfort in thy soul. If we knew how great this grace of God were, O but we would be earnest for it! Have what we can have, houses, lands, etc., if we want the grace of God, they are not tokens to us of the love of God, and so we are but miserable. And therefore we should count this. to be our happiness, when God is gracious and merciful to us.

Fourthly, Observe here, it may be that the prophet is now seeking a temporal benefit from God, as deliverance of the kirk from the mocking and trouble, and yet he calls it the grace and mercy of God. We may learn here that the greatest things that

the worldly and natural man gets from God, they are not from grace, nor are they tokens of grace to him; but the least thing that the kirk or a Christian soul gets, they get it from God because he is gracious to them. It is good, therefore, for us to learn to distinguish and put a difference between these things whilk God gives to the world, and whilk he bestows upon his children. Both may receive health, wealth, peace, etc., and yet the one be bestowed in grace but the other in anger; and both of them may be in affliction, but the godly's out of great love, and the wicked's nothing else but a begun vengeance to them here, to be perfyted hereafter. And so there is a difference in both kinds; the Lord, he is good in all things to his awin, whether in prosperity or adversity, in wealth or poverty, etc.; but whatever he sends to the wicked, he sends it to them to further their destruction. And therefore learn to put a difference between these things that comes from that common fountain of God's goodness to all, and what comes from that living well-spring of his loving kindness to his own; how the Lord may bestow many temporal things upon the wicked, and yet not bestow them out of grace nor favour, and how he will bestow spiritual things upon his kirk and children, and then albeit he withhold the temporal things, they will be content. And albeit the children of God have all these temporal things, they count nothing of them if they find them not to come from the grace of God, and they have not that with them. And when the world or wicked receives any things from God, they are not thankful for them, but for the fashion; they will say, God be thanked, but he sees not God to be the bestower of them; but for the child of God, he rests not whill (till) he be at God as the fountain of all good things, and still ascends by these things that he gets till he be led to the fountain from whence they spring, even the goodness of God. This he acknowledges in the least thing that he gets; and when he gets greatest affluence of worldly. things, he acknowledges that there is no worthiness at all in him, but that God does all o him of his free grace and love.

Now he repeats this petition, ye see, twice. Sometimes prayers, they are long in Scripture, sometimes they are short; sometimes a petition is proponed but once, sometimes it is doubled. Now, sall we condemn these long prayers more than the short, as the Pharisees' were? or sall we call that doubling of petitions babbling, whilk our Saviour condemns? No, for this is done from affection; and the affection being stirred up to it, it cannot be babbling. Albeit thou should say ten times in prayer, "Be gracious, be merciful to me," if it be from a sense of thy awin need, and from ane earnest desire of mercy and grace, then it is good and acceptable to God. But if thou do only say this to make thy prayer long, and say it without sense, then it is nothing else but ane idle repetition, whilk the Lord condemns in his word, and profane babbling. And therefore it cannot be a safe way of prayer to set down a set form of prayer with many repetitions into it, as "God be merciful to us," "Christ be merciful to us," etc., for we must only say these things as our heart directs us; for if our heart direct us not to it, and we be not stirred up by the Spirit to it, then it is nothing else but profane babbling and idle repetition. It is not idle, indeed, what the Spirit of God directs us and stirs us up to do, but what is done without the Spirit, it serves for no use but for sin. Sometimes we will pray longer nor the Spirit directs us to pray, and sometimes we will end before the Spirit end; but we should evermore consider what it is that the Spirit furnishes to us, and say all that, but say no more;—close not before the Spirit close, and when the Spirit ceases, close thou also. I say not, neither, that we must do this so strictly in publick prayer—to say no more than the Spirit immediately directs us; for in publick we must pray for others as well as for ourselves; and therefore we cannot be So strict to say no more than the Spirit immediately bids us; but this must be done in private. We must have the Spirit to go before us in our prayers, for we know not what to pray for, nor how to pray, and therefore we must have the Spirit to direct us.

II. Now what is the reason that moves them to put up this prayer to God? Because the kirk is punished with the insolency of her enemies. And he describes the enemies of the kirk by their ease, and by their pride; and he describes their pride by their contempt, and by their mocking of the people of God. And then God's people, they are filled exceedingly with their pride and with their contempt.

They are "at ease," and they are "proud." At ease it may be in Sion, albeit it be said, "Woe to them that are at ease in Sion;" and it may be that they are at ease without the kirk, and the kirk is under their scorn and contempt, and is filled with it. Here we may see the ordinary estate of the godly, and of the ungodly, in the world. The godly, they are afflicted in the world, and therefore it is that they cry to God that he would be gracious to them; their affliction makes them to cry to God: but for the wicked, they are at ease in the world, and so are proud and insolent. The posterity of Jacob and Esau, they are vive (lively) examples of this. The posterity of Jacob and himself, they are under grievous and sore affliction in Egypt; but for the children of Esau, who were the Edomites, theyare flourishing andabounding in wealth. When the people of God were in distress in the wilderness, and had nothing but, as they say, from hand to mouth, getting their food rained down to them from heaven, and their water coming out of the rocks, being all the time fed and clad with miracles, and so in respect of the world they were puir, (albeit it be true, indeed, when they were puirest in the world, yet they were still rich enough in God, for they wanted nothing), all this time the Amorites, the Perizzites, etc., and the people who were dwelling in Canaan, they were enjoying the fruit of that land whilk was promised to the people of God as a special blessing to them. Ye may think this to be ane unequal dispensation in God, that it should be so. That rich man in the gospel, he was a very wicked man, but Lazarus, he was a very good man and yet he who was the wicked man, he fares delicately every day, and had all things as his heart could wish, for outward things; but for Lazarus, albeit

he was a good man, for outward things he was in als miserable a case as could be. This may seem to be unequal dealing, and yet it is the Lord's own dealing and dispensation. The cause why this is, the natural man sees it not, for he knows not what a providence of God means, but the child of God sees this same to be ane undeniable document (proof) of the providence of God, both towards his own children, and towards the wicked in the world. Marvel not then albeit ye have seen it so, and albeit ye should see it so again; and say not with David, Psalm 73:13, "It is in vain for me to cleanse my heart, and to wash my hands in innocency." But if ye will compare the estate of the one with the estate of the other, ye will see that there is a great difference between them. Or (ere) it be long, indeed, the difference sall be exceeding great in the world to come; if ye will compare their present joy with that whilk the child of God sall have eternally, or if ye will compare the present afflictions of the godly with the everlasting torments of the wicked in hell, ye will see the difference to be exceeding great. And even in their present estate here, there is a great difference. The child of God would not change his present estate here, with the peaceable conscience that he has, with the greatest monarchs in the world and a sleeping conscience, or a conscience evermore crying to them night and day: I will assure you he would not cois (exchange) the one with the other. And the martyrs, when they were going to the fire to be brunt, would not have changed their present condition with their adversars and the persecutors who were going to burn them. Therefore think not this misery, to be in trouble in the world, nor count not the wicked happy, because they are in prosperity.

Now this their ease, it makes them proud: for thir two join themselves together, and except God give a great measure of grace, ye will hardly find them to be separate. When the Lord gives anything in the world to men whereby they may live at ease, they are ordinarily proud with it: and this is the reason why the Lord holds many of the godly at such hard pinches; because if they gat their will of the world, they would become proud of

it. Hagar, who was but a poor handmaid and a bondservant, because she had conceived a child, and her mistress was barren, she rises up against her mistress Sarah, to contemn her. And Moses, who was a wise man himself, and directed by a wise master, Deuteronomy 8, he insists largely upon this, that when the people were entered into the land of Canaan, and were possessed there, that they should not begin to say, It was their own power and might that conqueished (acquired) that to them, and so wax proud. As if he said, If ye take not good heed to yourselves, these things whilk should be the ground of your thankfulness to God, they will be motives to stir up pride into you, and so make you to forget God. And we may see the examples of this daily in kings and great ones in the world, who receive manyest (most) favours from God: they misken (disregard) God, as if there were not a God above them, as Pharaoh says, Who is the Lord, that I should fear him? and Nebuchadnezzar, and Haman, etc. And even the servants of God, they have ofttimes fallen in their prosperity. It is strange that David, who had so many great gifts of body, mind, means, honour, etc., and he had spiritual gifts also, whilk are all the foundation of this Babel of pride, that he should have been so humble, that he was as a weaned child, as a worm and not a man, etc.,—he was always exceeding humble, except when through his passion he forgot himself. The reason of it was this, because he was frequent in spiritual exercises, in-fasting, in prayer, reading and hearing God's word, meditating on it, etc., and so still learning to know God more. And by these he knew that, albeit he was eminent above all others, yet he was beneath God, for he was above David and all others; and therefore was it that he was humble. And then he had the knowledge and conscience of that sinning sin ot original corruption, as he confesses, Psalm 51:4-5, and of actual transgressions. These pulled him down continually, that he durst not be proud, and many times keeped him from falling; for if we forgot our former sins, it is just with God that he should let us fall in sin for time to come. Thirdly, he kent his awin frailty, that man was but a vain and foolish thing. These thoughts

made him to walk humbly before God, and toward others with whom he had todo. As it is said,Micah 6:8 "What is there more required of thee, O man, but to walk humbly before thy God?" and Psalm 73:5-6 there is a joining of thir two: "Because the wicked are not in trouble as other men, neither are they plagued as other men; therefore pride compasseth them about as a chain." Certainly, if we be at ease in the world, and have not the grace of God, we will not miss to forget God. And therefore it is good for us, when God gives us anything in the world, whether it be health or wealth, whether it be natural or spiritual, aye speir (ask) at God, Wherein sall I keep it? and the Lord will answer, It muſt be keeped in humility. And therefore desire it of the Lord, that as he increases these things to thee, so he would enlarge the cabinet of humility also, that it may be keeped there. If thy rent increase, say, Lord, give me humility also to keep it in. If the Lord give thee ease, health, wealth, honour in the world, if so be that thou be the child of God, thou will pray to him to teach thee lessons, whereby thou may be more humble than before.

Now, from their pride there did arise contempt, as from their ease there did arise pride. So from pride there arises contempt and lightlying (undervaluing) of others; for where pride is, it shows itself thus in contempt of all others: and there is no sin will kyth itself so mickle outwardly as pride, except drunkenness; and indeed it is a sort of drunkenness. And as these who has drunken small drink or water all their days, give them but one drink of wine, it will make them giddy, that they will think all goes about with them; even so these who are basely born, and has been meanly brought up all their time, if they be exalted to any high place in the world, they grow incontinent drunken with pride; and when they are drunken, they cannot hide it, but they muſt vent it either one way or other. And this sort of drunkenness, it shews itself in a very ill fashion. For men, when they are drunken with ſtrong drink, they will be exceeding kind to other men, (for the moſt part it is so); but when men are thus drunken with pride, it kyths (shows) itself in contempt of all others who

are about them, and even in contempt and mocking of these whom they should not have mocked, and of these who deserves least to be mocked of any.[1]

And so we may see that the wicked are at ease, and so become proud; and aye the prouder they be, the godly are the more subject to their contempt. The wicked, they contemn the godly in their hearts, and scorns them in their gestures and countenances, and in their words and actions. And ye may not think that the wicked contemn the godly thus out of dissimulation, —that they think not as they say; but they mock, scorn, and contemns them out of the pride of their heart: for they think that it is nothing else but melancholy, and out of singularity, that they do as they do. And to this contempt and scorning it seems that the Apostle Peter has relation, when he says, "That the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." What is that? Even to have praise in the mouth, to have honour in action, and glory in estimation and opinion. That is, when thou was in the world, then the wicked in the world did dispraise thee with their mouths, in their speeches and actions they [did] disgrace and dishonour thee, and in their opinion they thought thee no better worthy: now God sall give thee a recompense for all these—thou sall be found at that great day to praise, honour, and glory.

Now when we find it to be thus, what course sall we take? Sall we, when they mock us in their speech, do so to them again? when they disgrace us, sall we strive to disgrace them again? and sall we think als little of them as they can do of us? No, this is not the course that the children of God takes; but still they go fordward in obedience of the commandment of God, let the wicked or the worldling say, or do, or think what they will: and they take all their contemnings, and mockings, and disgracings,

[1] There can be little doubt that the reference in this whole passage is to the intolerable pride of those ecclesiastics who had been raised from a humble position in the church, to one of opulence and power.

and lays them out a-braidband[1] before God, as Rabshakeh's libels, and sets them all down in a bill before him, and says, Lord, see what I ſufter for thy sake, and for doing thy will. And indeed, it is a ſtrange thing, and yet it has evermore been found true, when men are at ease in the world, and through their ease has become proud, and then contemns and scorns and disgraces the godly; and yet when they do so, it is not for anything in them that deserves contempt or disgrace, but even for that wherefore they should be highly eſteemed. For who is there who is contemned and scorned by the world, but they deserve it all? There is none of the children of God, while they are here, who are so renewed from sin, but they deserve contempt and scorn. But wicked men in the world, they are that unhappy that they contemn, scorn, and despise them, not for these things that are il into them—they have no will to do that, because it is like to themselves; but the reason why they contemn and scorn them is, because they love religion, loves a good cause, and joins themselves to further it, or loves the course of sanctification; therefore they are scorned by them. And so the godly, they acknowledge this to God, that juſtly they might be brought to shame and disgrace for their sins; but they say, "For thy sake are we killed all the day long:" and this is a great comfort to them. But when the wicked use this often, albeit the godly bear it patiently for a while, yet when the burden of their contempt is made sensible to them, then they go to God, and represents their necessities before him, and tells him, "We are exceedingly filled with reproach and contempt." "There is a twofold fulness of scorning and contempt." 1. When the wicked who contemn the children of God are full of contempt, when they begin to contemn religion itself, to call a Reformation a Deformation, and the people of God puritans, and such other names as they think fitteſt. And it was come to this height with these who mocked God's people in this land, and they had so insiſted in their mocking, whill (till) some of the people of God

[1] *A-braidband*. As a sheaf of corn is opened, and spread out to dry.

were begun to take with (admit) it: and, indeed, the enemies here had gone farder on in their pride and contempt than I can tell, so that they were full 2. The second fulness is, when the people of God are full of this contempt. I cannot say that people's souls were so filled with it as the enemies were,— it was not so sensible to the most part, nor were they so grieved for it as they ought. It was our profession, indeed, that we were grieved for these things, but it was not so sensible to us as our estate was miserable. Yet the Lord, he has been merciful to us, and has begun to work a reformation. Always (nevertheless) this is sure, when the enemies of the kirk are filled with contempt, and thou art filled with it also, and comes to God and cries for help, then the cry is loud, and he hears from heaven, and comes down,— sees if it be according to thy cry; and when he sees that it is according to that cry, then he begins and works a reformation into a land. Whilk the Lord grant unto us, through Jesus Christ. To whom, etc.

July 15

Preface

The services of this day are possessed of considerable historical importance. They occurred immediately after the first negotiations with the Marquis of Hamilton had been broken off; when an impression was very generally entertained that the differences between the Covenanters and the Government were irreconcilable, and that the country was on the eve of a civil war. Certain intelligence was supposed to have reached the leaders of both parties that the king would now refuse further concessions to the nation, and that he had determined finally on having recourse to arms. In a letter of Baillie to Spang of nearly the same date, he encloses a secret Information from England to that effect (which had just been received at head-quarters), and which, he says, had "put them all newly aghast, if true." Accordingly the following discourses disclose, in a very striking and unambiguous manner, the author's sense of public affairs, and of the critical condition in which they were then placed. There is an urgent call on his people for contributions in moncy, and other supplies, and a distinct intimation given that the services of able-bodied men might soon be required in the field. We know from other sources that a general opinion prevailed on both sides that the first appearance of the king in anything of a formidable force would be followed by the reduction and submission of the nation; and, in conformity with this impression, we learn in the course of the first sermon that neutrals, and others who had not previously declared them-

> selves, had openly taken the side of the Court, in anticipation of the speedy triumph of the royal cause. As for the Covenanters, in the emphatic language of Baillie, "they lived by faith." "There was nothing now to divert the king from pursueing of us with fyre and sword but the God of heaven: of this celeſtiall diversion we did never despaire."—Baillie, p. 198, vol. 1.

Beloved, I have been some Sabbaths paſt, and that even for a very long time, absent from you, and from this my particular charge.[1] I hope I need not to spend mickle time in making excuses for it, or for showing you the reasons wherefore it was. But this mickle I may say. We whc have been absent at this time from our particular charge, (speak of others with myself[2]), we have not been seeking our own things,—our own ease, our own gain, our own honour; but we have been seeking the things of Jesus Chriſt. This, indeed, might be sufficient, and there needed no further excuse, secing we have been employed thus; yet I would have you to consider of some other things, leſt any scruple should remain in the ignorant mind. For ye may perhaps think that we should seek the things of Jesus Chriſt in our awin charge, and not in any other part. Beloved, ye know, if a man be busy working his particular calling, whatever it be, yet if he see the house on fire, he will rise from that work, and will help to quench the fire, that the house be not deſtroyed; that so he be not altogether put from working for afterwards, and others also. And in a ship, when she is sailing, if a man be at the rudder, or rowing, or m any chief part of the ship, yet if a leak break up into the ship, because that threatens the drowning of the ship and all that are in it, then all will rise, and contribute their ſtrength to the ſtopping

[1] Since the beginning of June Henderson had been engaged in conferences with the King's Commissioner, and in other public business, which necessitated his absence from his own parish during that time.

[2] Dickson, Baillie, Livingſton, etc.

of that leak. And in all other things it is so; even in nature and in the world, some particular parts will forget themselves for the upholding of the whole fabrick. And therefore if we have been thus exercised, to see if it were possible for us to safe the kirk of Christ here, that it be not altogether brunt up, to keep the whole ship from being drowned, and the whole fabrick and body from being destroyed, that not only is excusable for us, but.it is even commendable and necessar for us to leave our particular charge, and to take us to that: and it is most necessar that it should be so. Indeed that is altogether inexcusable, (whilk ye might have seen, if ye had observed it), for pastors to leave their particular charge and flocks, and were only seeking their own gain, glory, and ease in the world. These who has been so disposed, God has a reward for them; and he is already begun to recompense them according to their deservings.[1] But when it may tend to the honour of God, to the good of people's souls, and to the weal of the kirk, then it is best for us to do that whilk may tend most for these ends: and in so doing, we do well and commendably.

Yet moreover, beloved, I would have you to think upon something. Many a time have I spoken this to you from this place, that the day should come upon you wherein the Lord should leave and forsake you, and when he should withdraw his presence in his awin ordinances of the word and sacraments, because ye still continued in your wickedness, and ye witnessed by your conversation to all who did behold you, that ye walked not worthy of the gospel.[2] And I would even have you thinking that now the time is come, when the Lord is begun to call to mind these threatenings, and is bringing these judgments in part upon you. At this time of the year ye were wont to be

[1] Because the power of the Bishops to promote their dependants had nearly ceased since February last, the Presbyteries having then begun to resume their jurisdiction in the settlement of parishes. See Articles of Information for the Bishops—Burnet, 41 (of date April 28), in which they complain to the Council of the disregard of their authority in several cases of recent settlement, as of Mr George Gillespie at Weems.

[2] He did so in the last preface.

about preparation for your Communion, for ye know it used to be given about the beginning of Auguſt: always (however) ye need not to look for it at this time.[1] God, in doing this, may be working a work of mercy for his kirk,[2] and of judgment againſt your souls; for the Lord, he can do this;—at one time, and by one and the same thing, he can show mercy to his kirk, and pour out judgments upon his enemies. And, whilk is more than that, there is a common course taken now, that before the 12th of Auguſt, throughout the whole kingdom, there ſall be two days of humiliation keeped.[3] So many of you as knows anything, ye know this to be a thing neceſſar, because it is a ready mean to procure the bleſſing of God in ſuch a hard and dangerous time as this is. Now, ye need not to look for these neither, for I cannot be present with you. And ſo there are two great wants—to want the mean of your comfort, whilk is the ſacrament, and alſo to want the means of your humiliation. Others ſall be faſting and pray-

[1] Henderſon went this week to Aberdeen, arriving there on the 20th July, as one of a deputation ſent to endeavour to bring over that reluctant city to the cauſe of the covenant.

[2] The viſit of the deputation to Aberdeen proved of ſignal advantage to the Church and kingdom.

[3] The 12th of Auguſt was the day the Commiſſioner had ſet for his return from court. "In the meantime," ſays Baillie, "we have, on the 22nd and 29th of July, a univerſal faſt," i. 93. He adds, "It is like our affair may get ſome fatal ſtroke one of these days." The gravity of the preſent criſis, and the apprehenſions of the Covenanters, led to the appointment of these days of faſting, which, as Stevenſon obſerves, by a ſomewhat ſtrange coincidence as it turned out, "happened eſpecially upon ſuch days as the king did conſult with this council on Scottiſh affairs."

With regard to the appointment of *two* days, this was a common practice in the earlier hiſtory of the church. The faſts appointed by the Aſſemblies which met Oct. 1577, Feb. 1587, and May 1594, were each appointed to be obſerved on two conſecutive Sabbaths, the week between being alſo, in ſome inſtances, devoted in part to religious exercises. The Act of Aſſembly, 1594, appointing the faſt of that year, is in these words:—"In lyke manner it is ordaynit that a generall faſt be univerſally obſervit throughout the haill realme, the two laſt Sondayes of Junii nixt to come, with exhortationes and prayers to be keepit betwixt the two Sondayes on the week dayes."—See *Booke of the Univerſall Kirk*, p. 405. It is probable that the faſt here ſpoken of was to be obſerved in the ſame manner.

ing, but ye sall not be so; others sall be receiving the sacrament, but it sall not be so with you. And to these I may add a third also, that ye want that blessing that is promised to people by the labours of their own pastors. Howsoever, indeed, the place is still supplied, yet there is . a special relation between a pastor and his people; and the ordinar pastor has a blessing promised upon his labours whilk another who is not ordinar has not promised: now ye want that also. Now, will ye consider if the Lord sall go on thus with you, it may be ye never have a day of communion, nor a day of fasting, nor a ordinar pastor to preach to you. And therefore think upon this in time, and see that it be not a part of the execution of these threatenings whilk so oft has filled your ears. Think upon this, what God can do to a stiff-necked people, and how he can save his own. If there come a vengeance upon a land, yet God has a mark for his own to set upon them, that they may be safe, and the destroyer destroy them not. If there be a common defection throughout the whole land he can hold his own by the hand, that they sall not be carried down by that speat (flood). And, again, when the Lord is a-proclaiming mercy, and making as it were a jubilee of deliverance to his people, yet he has a way to plague these among them who are his enemies, even particular congregations and particular persons. I will assure you the Lord has observed how ye have walked in all your ways, how ye have sinned against him; and especially he has observed them since the renewing of your covenant with him so solemnly—that there has been als great swearing and cursing amongst you, als great profanation of the Sabbath. Ay, whilk I am ashamed to speak of, I hear ye have, since I have been from among you, put your hand to work upon the Sabbath, whilk ye were not wont to do; and some of you upon the Sabbath has run from the one end of the parochin to the other to see a dancing.[1] Think ye that the Lord will dwell among you when ye abuse and profane his

[1] The parish of Leuchars is about eight miles in length, so that this Sabbath-day's journey could not have been a short one. It is probable that the dancing took place near the coast, among the sea-faring part of the

name, and contemn his ordinances thus? Think ye that he will show mercy upon you? No, no. Assuredly, assuredly, as the Lord lives, ye sall find that come to pass, that many a time I have told you, except ye repent of your evil ways, and turn to the Lord. And, therefore, let me exhort you now even to think that this is a providence of God, in dealing thus with you for your former sins, and that the Lord knows how ye have spent your time, and what ye have been doing. And I entreat you, in the name of God, that ye will yet turn to the Lord. What, sall ye continually depart from him? I pray you do not so, or otherwise heavy sall the judgments be that sall come upon you. And, therefore, as ye would wish the blessing of God in his own ordinances of word and sacraments to be continued with you, and as ye would wish to see his face in glory, draw near to the Lord, that so the God of peace may speak peace to your souls, through Jesus Christ.

Sermon—Psalm 40:5

It is not enough for us, beloved, to think upon our own private estate only, whether it be upon the goodness of God towards us, in bestowing of means for our outward estate and condition, our life, the preservation of it, etc., or whether it be to think upon that, that the Lord bestows comforts upon our souls. These things, they are necessar, I grant, to be thought upon by us, but it is not enough for us to think upon them only; but we must think upon more, and there is more required of us who are Christians. We should not live only for ourselves, but our principal aim should be to get our hearts and our thoughts enlarged to think upon God's dealing towards others, even towards the children of men, but especially towards his kirk.

We have in many places of Scripture examples of this, and among the rest there is here one example of this princely prophet David, who in the beginning of the psalm expresses what he said to God, and what God did to him; but not being content

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population. We are reminded of Rutherford's experience of a similar kind at Anwoth.

to meditate only upon this, he considers also of the goodness of God towards all the children of men, but especially towards his kirk. And then he begins to think upon the greatness and upon the goodness of God. He says, "O Lord my God;" and then, when he is speaking of the works of God, he says, "For number they are many" —they are moe than he can record, and he thinks, indeed, that he sall never get them numbered. And then for the magnificence of these works, they are "wonderful and marvellous." And not only are his works so, but even his thoughts are so also, whilk are the fountain wherefra all these works come. For the Lord, in his thoughts, he had purposed and decreed before all eternity to do good to his people, and therefore in his own time he brings it to pass in action. And when David thinks upon these things—even the works and the thoughts of God toward himself and toward his kirk—he would fain offer a condign sacrifice of praise to God for all; and he does als far as he can into it. And then, when he sees that he can do no more, and yet the work is not done, he holds his peace, and only confesses his own weakness for such a work, and says, "They are moe than can be numbered."

That the purposes may be the better tane up by you, and they may be the more behooveful for your good and edification, consider of the words in these parts. 1. Consider who it is that bestows these benefits whereof the prophet speaks, or to whom it is that he directs his speech. It is to God, whom he calls "O Lord my God." 2. Consider of the persons or the party on whom the favours are bestowed: "To usward;" whereas, speaking before of himself, he says, "I waited patiently upon the Lord, and he inclined to me, and heard me." But now he says, "How many and how wonderful are the great things which thou hast done to the children of men," but especially "to usward,"—that is, to us who are thy people. 3. There is the benefits that he bestows upon these who are his own people: " Works and thoughts." And both his works and his thoughts, they are "marvellous" and they are "many" towards his people. 4. And lastly, there is the thankful-

ness that he presents to God for all these. And first, he confesses his own weakness, that neither he nor any other is able to express the praise that God is worthy of, for this his dealing. And yet, for all that, albeit he cannot do it accordingly answerable to the greatness and majesty of God, and according to his worth, yet for all that, he sets to it and does as he can. And when he can say no more, then he is ravished with the works and thoughts of God, and tells that he cannot get them numbered.

I. He directs his speech to him whom he calls, "O Lord my God;" for it is only he who is the fountain of all goodness. Thir two words, I would have you to take heed to them very earnestly. The first style that he gives him, "Lord," is a word of greatness and majesty; and the second, when he calls him "God," is a word of goodness and mercy. The one declares to us the power of God; the other declares his loving kindness to all, but especially to his kirk. The first name declares to us that he is able to do great things for his kirk: the second declares that he is willing to do great things for her. And therefore it is that these two are joined together in the beginning of the Articles of your faith: "I believe in God," there is kindness and mercy; "The Father Almighty," there is power and majesty. And they are also joined together in the beginning of the Lord's prayer; "Which art in heaven," there power and majesty is ascribed to him; "Our Father," and so there is mercy and goodness ascribed to him. And they are also joined together in the beginning of the ten commandments: "I am the Lord thy God;" thatis, I am he who am both able and willing to do thee good. And the Christian soul resounds that echo to him again, "Thou, Lord, art my God." And, indeed, there is very good reason wherefore this should be placed in the beginning of all these, as also in the beginning of our sacrifices of praise and thanksgiving to God. For how can any believe in God, or have faith in him, if so be that they know him not to be able and willing to bestow that whilk they believe for? or how can any pray to him, except they know him to be a Lord who is in heaven, and is able to give them all things, and is God also and their father,

and so is willing to grant unto them what they ask? or how sall any give obedience to his commandments, except they know him to be both Lord and God? And therefore it is requisite that we should think well upon this, and ſtudy to know well both the greatness as also the goodness of God. Beloved, this is a happy combination to be joined in one, greatness and goodness: and indeed, both greatness and goodness are in the higheſt degree in God. He was wont to be called *Deus optimus et maximus*.

We should consider that this is a happy conjunction in God, especially seeing ofttimes we will find them to be sundered in men. Firſt, there will be greatness in some men, (and yet it is not ane absolute greatness when all is done, for there is one who is above them all), but they will not have goodness also; but will employ their greatness for afflicting the children of God. Secondly, there are some again who are not able to do good, but would be very willing. They will say, "God,[1] if I could do you any good, if I could do you any help, ye should be sure of it:" but albeit they would help, yet they cannot. Now, when we see that there is such a division in the creature of greatness and goodness, (albeit when they are joined, they are not comparable to God's greatness and goodness); yet because we see that ofttimes they are not joined in them, therefore it is beſt for us to make the Lord only our refuge, in whom is both greatness and goodness in perfection. And wherefore is it, I pray you, that the Lord divides these ordinarily in men, that ordinarily ye will not see a great man to be a good man, nor a good man to be a great man? Even that we may run to God continually for help, who has both greatness and goodness in abundance; for if we gat aye good men, who were great men also, to back usin a good course, we would be ready to misken (overlook) God in it. And therefore it is even good and necessar for us that these should be divided in men, that so we may run to God only for help. Howsoever, indeed, we may wish that greatness and goodness may be conjoined in men,

[1] Evidently an ellipsis for, God be my witness.

yet when we see that they are separate in men, it is good for us in this respect to make this use of it, to run always to God, in whom is both greatness and goodness.

Now, having spoken of these titles together, a little only of them severally. 1. "The Lord." I mind not to insist curiously on this title of Lord: only a word of it to you now at this time. "Lord." The word itself has very mickle contained in it: for it presuppones this mickle, that God is beholden to none, but all are beholden to him; he. has given mickle to the creatures, but he has gotten nothing from them. Secondly, it presuppones that there is none who has anything, as health, wealth, etc.. but that whilk they have gotten from the Lord. Thirdly, it presuppones also this, that whatever he has said sall come to pass. "I was known before," he saith to Moses, "by my name God, but by my name Jehovah I was not known till now." When the Lord promises anything, then he is known to be God; but when he performs that whilk he promises, then he is known to be Jehovah.

Now wherefore is it that I say this? Even that we may be careful, whatever be the thoughts and works of men towards us, yet to be careful to see what are the works and thoughts of the Lord towards us,—how he who has so great and so marvellous thoughts is disposed towards us; for, indeed, they are more than the thoughts and works of all men in the world. And there is good reason for it, why we should do so. Because there is none who is so great as the Lord is; and therefore this name, "The Lord," has some things added to it in Scripture, that we may see it to be the greater, and whilk may inform us to consider the more diligently what are his works and his thoughts towards us. As ye may see in the last verse of the last chapter of Ezekiel: the Lord is called there "Jehovah-Shammah;" that is, God is always present in his kirk, and everywhere also. Then if God be everywhere present, always this should make us careful to see what are his works and thoughts towards us. Rulers and magistrates, they see us mnot always, and in all places, and therefore we need not to be so solist (solicitous) what their works and thoughts are towards

us; but we should be solist because of this, to know [how] the Lord's works and thoughts are disposed towards us. And Genesis 22:14 he is called "Jehovah-Jireh," "The Lord will provide;" that is, the Lord has a providence over all things. And, indeed, in comparison of that providence that he has over all things, the greatest providence that any man can have is not worthy to be mentioned. And therefore, seeing that it is only he who has a providence, and must provide everything for thee, it is meet for thee to see what his works and thoughts are towards thee. And Exodus 17:15, when Israel fought there against Amalek, and the people of Israel were victorious, Moses calls him "Jehovah-Nissi;" that is, " The Lord is my banner." Then seeing that the Lord is a banner and a buckler to his own, we should consider what his works and thoughts are towards us. And Judges 6:24, there is another name given by Gideon; he calls him "Jehovah-Shalom;" that is, "The Lord send peace:" and so it is the Lord only who gives peace to any. And as Job says,[1] "If he give peace, who can trouble? or if he trouble, who can make peace? whether it be against a nation, or against a particular person." And therefore we should be earnest to consider what his works and his thoughts are towards us, seeing it is only he who is present always everywhere; seeing he has a providence over all things; seeing he is a banner and defence to his own; and seeing it is he that gives peace. Men cannot be so: they cannot be always present everywhere, nor have they a providence over anything, nor can they be a safe banner to thee, nor, when thou art troubled, give thee peace: but in the midst of any peace that we can have from men, we may have sore and heavy trouble from God. This presence, this providence he has, this being a banner to his own, and giving them peace, and when we consider of his works of justice, mercy, etc., they should all make us to observe what relation God has to us in his works and thoughts.

[1] Job 34:29

I know there is mickle talking now what are the king's thoughts towards this nation, whether they be thoughts of mercy, or thoughts of severity;[1] and there is mickle thinking and speaking among some what are the thoughts of such and such people towards us. Surely, beloved, if we would search rightly what are the thoughts of God towards us, we needed to trouble ourselves the less with these; howsoever, indeed, I grant we should be careful to know what are [men's] works and thoughts towards us, yet our principal care should be to know God's. And therefore learn this, not to be so solist what the works and thoughts of the greatest on earth are towards you, as of the thoughts and works of such a great Lord, what they be towards you.

2. The second style he gives him is, "My God." This is the very word of the covenant, "I am thy God;" and then God's people answer to him again, "The Lord is my God." This is it that we are to mark. The prophet here, before he begins to think upon the thoughts and works of God towards the kirk, he calls him, "O Lord my God." Then we may see here that there is none who can find comfort in the works and thoughts of God, but these who are in covenant with God. If thou be not in covenant with God, then his wisdom is devising vengeance for thee, and he will employ his power to execute that vengeance: but if so be that thou be in covenant with God, then all that is in the Lord is for thee—his wisdom, his power, his works, and his thoughts; all these are against the wicked, but they are all for thee, and for thy good, who are in covenant with him.

Now wherefore is it that I speak this? Because, beside that covenant wherein we entered with God, all of us, at our baptism, and many of us has divers times since renewed at our communion, ye have likewise within this short time renewed your

[1] At this moment the Commissioner was gone to London for further instructions from the king. His return was expected on the 12th of August. In the meantime, the people's minds were kept in anxious suspense as to what should be the result.

covenant, in a solemn manner, with God. And therefore, as it is done outwardly before the world, see if ilk soul of you can say in particular within yourselves, "The Lord is my God;" and if ye can say this, then ye may say that the works and thoughts of God are towards you. There is nothing that we ought to be more careful of, nay, nothing that we ought to be so careful about, to make it sure, as we ought to be about this; and therefore we should try it well. If so be that ye have chosen the Lord for your God, then he has chosen you to be his people: and if ye have chosen him to be your God, and he has chosen you to be his people, then ye must think and esteem of him above all things in the world beside. Be like Paul, "Count all things to be but loss for the excellency of the knowledge of Jesus Christ:" even so count ye not to lose all other things to have God upon your side, and to win his favour. Ay, ye must count als mickle of all things in the world, beside God, as of a bit meat that ye will cast by you to a dog, (for that is the word that is used):[1] even as ane would take a bit paring that they care not for, and cast it to a dog, but they will keep that whilk is good. And therefore learn to get the Lord exalted into your hearts above all things else, and to get all things down but him alone. And go not to say, I will strive to see if I can bruik (enjoy) both God and the world; and if I cannot get them both keeped, I will turn my back upon God, and take me to the world. If thou do so, then thou art a perjured and perfidious person, and thou art not in covenant with God: and so his works and his thoughts are not for good to thee, but for ill and woe. Therefore see how thou loves God, how thou has thy affections set towards him,—that thou canst say, O thou whom my soul loves; that thou may say in the truth and uprightness of thy heart, taking the Lord himself to be thy witness, "Lord, thou knows that I love thee." There was humility in this answer of his; there was faith in it; and there was also sincerity and truth in it: and afterward he kythed (manifested) it in action, that he loved Christ. Then see if thou

[1] σκύβαλα, Philippians 3:8

can say with David, and resolve it with him also, Psalm 119:106, "I have sworn, and I will perform thy righteous ſtatutes." All of us has sworn that we will keep the commandments of God; and therefore we should ſtrive, if we love God and our own souls, by all means to perform that whilk we have sworn to. Now, whether or no ye have keeped the commandments of God, since ye did enter in covenant with him, and did swear to it, your own conſciences within you can teſtify; and your outward actions before the world teſtify againſt you, that ye have not keeped your covenant many ways, and among the reſt, by your profanation of the Sabbath. And how your hearts has been set towards the Lord since, God knows that. Remember that I say to you, that ye can have no comfort neither in the works nor in the thoughts of God, except ye anes make it ſure to yourself that the Lord is your God; whilk ye cannot be sure of, except ye eſteem of him above all things, except ye love him above all things, and except ye walk in the ways of his commandments.

II. Now, the second point is, The persons on whom thir favours are beſtowed. He says not, *To me*, but *To usward*, taking in the reſt of the kirk with himself. I told you that in the beginning of the psalm he speaks of his own eſtate and condition, and he speaks of it very fully. 1. He tells what he did to God; "I waited patiently upon the Lord." That is, "In my waiting, I waited upon the Lord," as the word in the original has it. That is, I waited long upon the Lord, and mixed my waiting with prayers; for the next words imports that he prayed, where he says, The Lord heard hs cry. 2. He tells what the Lord did to him again. Firſt, what he did inwardly to him: "He inclined to me." The phrase is borrowed from men's sort of dealing with others, as if he said, When he saw me waiting, and heard me crying, then his heart inclined to me, his bowels of compassion began to work towards me. Secondly, he tells what he did outwardly to him: "He heard my cry." And then he expresses the Lord's goodness towards him, in bringing him out of ill, by saying, "He brought me out of ane horrible pit, and out of the deep miry clay." That is, he was in great affliction

and in deep distress, and there was none who could deliver him out of it but only the Lord; and the Lord, he brought him out of that miserable estate. And what more did the Lord unto him? Says he, "He set my feet upon a rock, and established my goings." Even like a ship-broken (shipwrecked) man, albeit he be swimming above the water and not drowned, yet he never thinks himself sure whill (till) he be set upon a rock, and his feet upon the dry land; then he knows that he is sure. Even so the Lord did to him. And then when he has expressed the goodness of God thus towards him, he says, I will thank God, and will glorify him for what he has done to me. It is within into his heart already, the expression of his thankfulness, but he is not content whill (till) all the world know of it as well as he. Then he says, "The Lord will put a new song into my mouth;" that is, a song that I have not sung before, for I had no such matter as this to sing of before: and it is called a new song, because it is ane excellent song. And he calls it new, because it sall be a recent song so long as I live, and it sall be new unto all generations: and, indeed, it is a new and a recent song to this day. And so the Lord, he gave him a matter of a new song in all these respects, and he gave him a heart to sing it also. Then he takes upon him to instruct others that they may fear God, wait upon him, and put their trust in him; and upon this he gives out a general for all,—"Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside." And he shews in the next place how good God was to his kirk.

Where we have this lesson to learn. If so be that thou were als pious a man as ever any was, that thou has waited long and patiently upon the Lord, and in thy waiting thou prayed to God, and God has heard thee, and in his hearing of thee, he has delivered thee, and thou can say, I was thankful to the Lord for this, and that thou has exhorted others to fear God and to wait upon him, yet all this will not be acceptable to God; it is not enough for thee, but thou must also observe what the Lord is working and thinking towards his kirk. Alas, he is but a puir

silly man counted among others who has mind of nothing but of himself—whether he be poor or rich, honourable or basely esteemed. Ay, moreover, he is but a silly Christian who has mind of no more but of his own soul; and therefore we should learn to have larger thoughts and affections than these,—either to think anent (concerning) our worldly estate, or to go no farder than to have thoughts about the estate of our own souls: but we must have our own thoughts anent the kirk also.

Especially labour for two things in this. *First*, That we may have a hearty affection towards the kirk of God always, and a intention and purpose to do her good; that so we may prefer Jerusalem to our chiefest joy,—that albeit we were in wealth, honour, health, etc., that is all but for thy worldly estate, and what is the matter of that? But if thou be ane of God's children, thou will be like unto Nehemiah, or like unto that woman,[1] 1 Samuel, thou will have no comfort in all these things, whileas thou sees Christ's spouse, his kirk, lying ruinous. If this be not your chiefest sorrow, and if it be not your chiefest joy also, even the estate of the kirk, then your joy and sorrow is not right. If ye had never so many things to remember of, yet if Sion be in distress, ye should remember it more than all. And there is good reason that it should be so, because God gets more honour by the welfare and prosperity of Sion, than can be by any one particular person. We must learn to pray as the pattern of prayer is set down before us, "'Hallowed be thy name. Thy kingdom come. Thy will be done," before ever thou pray one petition for thyself, either for thy soul or for thy body. Ay, thou should have three petitions for the honour of God, for one for the pardon and forgiveness of thy sins.

Secondly. When thou has thus at all times given the testimony of thy affection to the kirk of Christ, then in the next roum (place), thou ought to do all the good that thou can to the kirk. Many of you will say, What good can I do to the kirk? Ay,

[1] The wife of Phinehas.—1 Samuel 4:19-22

indeed, all of you may do something. If ye can do no more but this, put up a prayer to God for her. Allof you cannot win (get) to Edinburght[1] to do good to the kirk, and some of you when ye are come to Edinburgh can do but little good there, but yet, for all that, the meanest of you all may sit at home in a private corner of your own house, and bless God for that whilk he has already done into the work, and beseech him that he would prosecute it, and go on into it as he has begun. And that indeed, may move the Lord to work, and may move him to fall in upon the king's heart to incline him the right way. For at the building of the Tabernacle, all had not gold and silver, silk and fine linen, to fetch to it, but some gave rams' skins, and badgers' skins, others gave gaits' (goats') hair; and this was als acceptably received from them, as these who gave the silver, the gold, the silk, and the linen; for they but ouly gave according to their substance who gave the best, and so did these also who gave the basest. So say thou, If I had anything to bestow upon the cause of God, I should do it; but I sall give what ı have, and do what I can: and if so be that thou will give of that willingly whilk thou has, and do what thou can, then the Lord, he will seek no more of thee, but he will accept of that. But be not sacrilegious, to withhold any good things that thou has from God. These who, at the building of the tabernacle, brought rams' skins and badgers' skins and gaits' hair, it was acceptable; so the meanest thing that thou can do for God sall be accepted as good service, if thou do als far as thou can; and these basest things, they were als necessar as the things of greatest worth; but thou must do the best thou can, or otherwise thy doing will not be accepted. Bring on others of thy acquaintance with thee to join to (engage in) the work, and be establishing others als far as thou can, that they depart not for any appearance of fear that can come. It were a good and a commendable thing, if so be that ye would set yourselves to this.

[1] This, of course, has reference to his own recent visit to Edinburgh, when he was engaged in negotiations with the king's commissioner, and other public business affecting the interests of the church.

And withal, beside your praying to God to work the work, and praising him for what is done, bringing on of others to the work, and ſtirring up others who are fainting, ye should not spare your means when that is required of you, for these are cursed means whilk are reserved from the Lord's work, when he requires them of us, or hinders us from joining to the work: and therefore deal not sparingly but bountifully in that kind; and be ye ready yourselves, when need is.

In this point, indeed, I may say that there are many in this land who are worthy of great commendation, for they have declared that they have great love and affection to the cause and honour of God. For they have been earneſt in their prayers with God for advancing of his work; they have been hearty in their praises for what he has done; has been bringing on all whom they could to the work, and has been ſtirring up others who were fainting; and they have willingly contribute both their means and themselves also for the furtherance of the work. There are some, indeed, who are even altogether averse to this work, and to the building up of the house of God here: they are even enemies unto it professedly. And the reason of it is, because if this house be builded up, and rise as it should, then it will be the ruin of their house in the world: and these who prefers their own ease and welfare in the world to the welfare of the kirk of Chriſt, what wonder is it that they be adversars to the work? Our prelates, the bishops here, I think indeed they would wish that the work should ſtay, and go no farder on; ay, that the work may be brought back again whilk is done by them, because they think it threatens the ruin of their house into the world. Secondly, there be some who are mockers and scorners of this work. Even as it was in the days of Hezekiah, there were many who mocked, and scorned the matter; when he sent letters through all the ten tribes to come to Jerusalem to keep the passover, they mocked the messengers; so there be many now, who scorns the work of God, and delights in mocking of it. But these who mocketh now at the work of God, there is a day coming wherein the Lord will

laugh at their destruction, and mock when their fear cometh. There is sore destruction ordained for them, and it is fast coming; and when it comes, then God will have no pity nor mercy on them. It is written of Diogenes, when the whole city was in a tumult, and they were looking when they should be besieged by the enemy, and were busied in preparing all things for the siege, yet when they were thus exercised, he went up to the side of a hill, and rowed (rolled) his tub up and down, and so pleased his own humour for the time, but cared not what became of himself nor of the rest afterwards. So there be many, when others are preparing themselves for their own defence, and are praying to the Lord that he would help them, yet they are doing nothing but that whilk pleases their awin humour, and will not join themselves for the help of the people of God, and for their own defence. There be a third sort of persons, again, who are only waiting on to see how the event will be, who withholds their hand from this work, and consequently withholds their heart also, whill (till) they see who has the best likely of it; and they will join there. It is reported of Metius Suffetius, Tullus Hostilius being to go to battle, he called for his help, and the Romans,[1] they called for his help also. In the meantime, when they are at battle, he comes with ane army of men, and stands upon the top of a hill while they are fighting, and as it were a beholder; and he thinks with himself, whatever side I see likely to get the victory, I will join to that side. But when the Romans had gotten the victory, and he joined to them, then he gat his just reward; for when the battle was ended, he was tane by the Romans and cut right down the midst from the top of his head to the sole of his foot, and the one side of him was cast to the one army and the other to the other army. Ay, certainly, the Lord has a special reward to give to such as these, who will join themselves neither to one side nor other. Solon, who had no other light but only the light of nature, he would not give leave to such adiaphorists as these to dwell within

[1] *The Romans*. Evidently a mistake for the enemy, who were the *Veientes*. —Livy 1. c. 23 etc.

his city of Athens. They are the most hateful sort of persons that can be even to all. And there be some, again, who pretends that they stand out upon scruples of conscience; but we find such shifts as these to evanish now. I will not say, indeed, but there has been some who has had scruples of conscience, but the most part of these has kythed now to be but only worldly respects that has holden them aback; and when they see such worldly respects upon the other side, then they will be willing to join to this cause.

And therefore, whatever be the affection of adversars, or scorners, or neutrals, or worldlings, to the cause of God, let us join ourselves, what we can, for advancing the cause of God: and not think it enough only to pray to God for it, or to praise him for what is done, but whatever other thing we can do, let us do that also.

III. Now we come to his meditation of the mercies of God; and he takes them up in "works" and "thoughts." For whatever the Lord before all time thinks, that he has intended in time to work, and in his eternal counsel has decreed it to be; and when he is pleased to work it, he does so, for there is none who can impede or hinder him.

The first, of his thinking, it imports the simplicity of his nature;—that lie intends a thing beforehand, and when he has intended and thought it, does not change it again. The second imports the greatness of his power; that whatever he intends sall come to pass, ay, even albeit men work in the contrair by all their might and policy to hinder it from coming to pass. And therefore judge not of God according to men; for men will work a thing, but their thought will be contrair to that whilk they work; and men at other times will have thoughts and purposes to do a thing, whilk they cannot get brought to pass; but it is not so with God; what he intends he brings to pass, and whatever he work, he has intended it before he work it. Think upon this, I pray you; there are many great things to be thought upon this.

Beloved, labour to see what are God's thoughts towards us, for from all eternity he has decreed such a thing, and in his own

time he makes it evident that he has decreed it. It is said in Genesis 50:20, when Joseph there is desiring his brethren that they should not fear, "For," says he, "your thoughts, indeed, they were ill towards me, but the Lord has turned them to good." And may not we say this same also, that God has turned men's thoughts, whilk they had for ill, in good thoughts towards us? Men, indeed, had thought ill thoughts against us; for they thought or now to have the face of our kirk changed, and the glory of religion tane away, and idolatry set up into the land. These were ill thoughts, but we may see that God's meaning and purpose in them has been good to us, and to our posterity after us.

There be two things here whilk we should look to in the works and thoughts of God. 1. Their multitude. 2. Their magnificence.

First, Their multitude; "Many." He can say no more: he says they are many, but cannot tell how many, for it is not possible for him or any other to do it. These use, indeed, to be brought to some several heads; but in every one of these heads are so many that they become innumerable. The first head is the work of creation: this now, it contains many things, for in the creation the Lord made the heaven, the earth, the sea; then he made all the creatures that are in these. And then take we but one of the least of these creatures, and see how many pieces of work will be contained in it. A second head that they are drawn to is his providence in upholding all these creatures, caring for them, and ruling them all so wisely.[1] Then see how many works of providence will be every day, let be (not to speak of) all the days from the beginning to the end of the world,—how many different providences during a man's life: and then see how many particular works of providence will be towards thy own body, and many things that comes upon thee. Thou cannot tell how they comes, but all of them comes by the providence of God. The third head that the works of God are drawn to is that great

[1] See Shorter Catechism—Q. 11

work of our redemption, whilk surpasses all the rest. And in it there is first, Christ is promised for our redemption; how many works are there! and then in his sending to the world, how many works are there! and how many great works did he while he was here upon the earth! Then there is his sufferings, his death, his resurrection, his ascending into heaven, his sitting at the right hand of the Father, etc. And then in thy calling how many works are there, and in sending the gospel for thy calling, and making it effectual, and in the works of thy justification, of thy humiliation, of thy comfort, of thy sanctification, etc., all here; and then in thy glorification hereafter! And then, in the Lord's work of providence for his kirk, how many wonderful works are to be seen there! So that, indeed, well might he say, That the works and thoughts of God are many to us; and not only might he say, They are many to *us*, but They are even many to *me*. And if a man might say concerning himself, Many are thy thoughts and works towards me, what might he say concerning the whole kirk? he may well say indeed that they are many, but cannot tell how many.

Secondly. There is the quality, "marvellous," admirable; and every one of them is marvellous. This is not that every one of them is a miracle; for miracles are wrought after ane extraordinar manner, and many of the works of God are wrought in ane ordinar manner. But all of them are marvellous in two things. 1. Because there is no man can tell the course and manner of their production. As the forming of a child in the mother's belly, it is ane ordinar work, and yet none but God can tell how it is formed; and so it is marvellous, albeit not a miracle. And then when it is brought into the world, it is marveilous how it is made to grow and come to strength, etc, as it is Psalm 8:2 "Out of the mouths of babes and sucklings thou hast ordained strength:" for even als soon as they come into the world, they seek for the pap, for that food whereby they have been entertained in the womb. And, indeed, all the works of God, they are wonderful in this respect. 2. They are all wondertul, because it passes all the power

that is in man to create any of them. A man cannot create so much as a fly, nor when it is dead, can he put life into it. So that albeit ilk ane of the works of God be not a miracle, yet all of them are marvellous: and there be some of them whilk surpasses all the rest.

Surely, if this godly king and these people said, "Many and wonderful are thy works which thou hast done, and thy thoughts which are to us-ward," may not we say in this nation, Many and wonderful are thy works which thou hast done, and thy thoughts which are to us-ward? I remember of a place, Deuteronomy 4:32, "Ask now the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven to the other." There Moses is bidding these people consider of the works of God towards them, and says, Take you als long time as ye will, even from the very creation to this day; and then bids them look in any part of the world that they will: and then he adds, "Whether there hath been any such thing as this great thing is, or hath been heard of like it?" That is, since the very beginning of the world, in no part thereof, there has been heard such a thing as this is. We of this land, we may say this at this time, that there is no Christian kirk who may say the like that we may say, not from the first Reformation, throughout the whole world; for what Christian kirk, but only this kirk, has entered in a solemn covenant with God? And therefore, as it is Job 36:24, "Remember that thou magnify his work, which men behold." So this work is so great that men, only looking to it afar off, they are ravished with the greatness of it. And indeed they are stupid, they have their nose in the earth, and they are looking down to hell, who cannot consider of this, that it is the work of God. And the work, it is so mickle the more wonderful, that whereas there are many and wonderful mercies bestowed upon us of the Lord, we deserved to have been plagued with many and wonderful judgments for our sins: that, indeed, is most marvellous.

IV. The fourth point is his thanksgiving. And for his thanksgiving, he finds himself to be insufficient for it. His thanksgiving, it consists in two points. First, he does what he can in praising of God, and preasses (earnestly endeavours) to take notice of the goodness of God towards his kirk, and sets his benefits and favours down in a roll, to stir up his heart to praise God. And then, when he has done that, he does as ane that casts by the pen when they can write no more, and tells that the number of them were many, and one of that number was so huge and great that he could not fathom it about—his elwand could not met (measure) it, it was so large, nor could his pen overtake them. And so in thanksgiving follow this course. First,do what thou can do in it, and then what thou cannot comprehend nor get done, stand still and admire of it; this is thanksgiving, indeed, when thou does so. But this is not a sacrifice of thanksgiving, to say, I sall be als thankful as the benefit deserves: that is nothing else but mere ingratitude. Or to say, because thou cannot do all, therefore thou will do nothing; this is wrong also. But say thou, Lord, I sall do all that I dow (am able) in praising of thee, and if I had the wit of men and angels, I should bestow them all, and spend them all in giving thanks. Always (nevertheless) I sall do what I can, and when I can say no more, then I sall say, They are past my knowledge, and are worthy of admiration; and so I sall stand still there, and admire them.

Obj. May not a man, especially such a man as David was, say that he sall set God's works in order, and that he sall number them? *Ans*. This is it that David says, "To thee." That is, I cannot do this work worthily, as thy. dignity requires, nor can I do it perfectly as in thy sight. As if a man should say, I can do something to such a work as this before men that are like unto myself, and think to give them satisfaction; but when I remember that the work is done before God, and in his sight, then I am ashamed of it. So learn the great difference between the doing of anything before God, and in his sight, and the doing of it before men. Men may so speak before other men that it will stir them up to praise,

and there are men who will do more in this than others can do, and angels, they can show forth more of the works of God than men can do, but whatever any creature does in respect of God, nothing they do is perfect: if we make him witness to our work he will see many errors and misses into it. And yet, for all that, we should not cease in the work of God, but do as we can; and not because we cannot be so bended as we ought, and the work is boundless, therefore we will do nothing. No, do not so, for God will be further offended at thee then, if thou hold aback and do not that whilk thou can do, because thou cannot do all: but be aye doing, and be glad that he says, Well done, thou good and faithful servant. He will say this to every one who does what they can uprightly, albeit there be great difference between his actions and men's. And, therefore, let no man be proud, or boast of anything that he can either say or do, for God sees mickle infirmity in it; and yet, for all that, let him be doing as he can. There is a great difference, to set up a burning candle now in the midst of the day, and to set it up again at the dark hour of midnight. Even so, let us hold out all our praises and thanksgiving before God, they can give no splendour then; but when we show it out to such dark minds and hearts as our own are, then it will show splendour and glory. And we are commanded to make our light so shine before men that they, seeing our good works, may glorify our Father who is in the heavens. And therefore be not discouraged, albeit thou cannot praise God answerably according to his glory and majesty, but do it as thou can, and thou sall get a reward.

Now, as I was before making my excuse to you, and showing youthe reasons wherefore [have been so long absent from you, so I knew ye will think it reason, since I have been absent, that I should rander a count to you, what we have been doing this time bygane, anent the work that is presently in hand, whilk I think also to be expedient. Now for it. 'The first motion that was made to us was, that we should rander our covenant to his Majesty, and consequently, I may say, that it should be riven and destroyed. And I put no question, but there were some who were

well affected to the cause, who were of that mind that it might be done, for, thought they, having attained the end wherefore this covenant was made, what needs the covenant to stand any longer?[1] Now observe the great mercy of God herein. This gave occasion to some to think upon some reasons wherefore our covenant should not be randered nor rent, whilk reasons are printed.[2] And these reasons has so confirmed all, by the mercy of God, that now all has concluded that it sall not be randered nor rent, but be keeped to the fore, come what will come. Secondly, there was a proclamation made, whilk did seem to grant very great favour, and give fair offers for advancing the good cause; and they thought the proclamation seemed to be so favourable that it should have made a great division, and the two part (two thirds) should have fallen away from us. But scarce was there any, no the silliest body that was coming by and heard that proclamation, that pleased it, but every ane had a dislike at it; and so, instead of breaking our union, the union is made stronger than it was before, and every one has resolved to stand to all the points of their Covenant, come what may come; and so we are bettered by this also.[3] Thirdly, there was ane objection made, Ye cannot

[1] According to Baillie (i. 84), "this was a motion infinitely displeasing to all." And that statement appears hitherto to have been received without question. We are, therefore, scarcely prepared to hear that some, who were well affected to the cause, were willing to give up their sworn covenant on any terms whatever. But it is very unlikely that Henderson was hazarding a random conjecture: indeed, the following words, in which he refers to the use and importance of his own paper in determining the conduct of wavering friends, show that he was speaking advisedly, and on good grounds.

[2] It was Henderson himself that drew up the reasons in question, though he modestly, according to his wont, keeps himself out of view when speaking of them. "Wherefore the celebrated Mr. Henderson was set to work, and in a short space the public were favoured with reasons why the Covenanters could upon no terms pass from any part of their Covenant. Of his paper we have seen printed copies, etc."—Stevenson, 228. Where also will be found the "Reasons" given at length.

[3] The proclamation here referred to is of date June 28, and was published at the Cross of Edinburgh on the 4th July. It is a declaration of the king's intentions substantially different from that which the marquis had received along with his commission, and contains provisions carefully adapted, as

get the grant of ane assembly and a parliament till your Covenant be destroyed, or at least till ye make it clear that there is not any combination in it against authority. Upon this occasion there was a supplication presented to his Majesty's Commissioner, containing also a declaration, so that now there is none who can lawfully object anything against our Covenant hereafter, for that purged it of any combination at all. And this supplication, containing a declaration, was accepted and allowed by his Majesty's Commissioner, and approven to be free of any combination, so that now in a manner our Covenant now is confirmed by authority to be good and lawful[1]. Fourth, in the proclamation there was mention made of ane assembly and a parliament to be at his Majesty's convenience, but no time appointed nor spoken of when it should be, whilk gave occasion to some to think upon that, if they may convene together for holding a general assembly,

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was judged, to the exigencies of the case. That the commissioner should have supposed for a moment that the terms of this proclamation would prove satisfactory to a majority of the Covenanters, shows how little he knew of the mind and temper of the nation, and consequently how illqualified he was for the office he had been entrusted with.

[1] This passage has a direct bearing on an important incident in the life of Henderson connected with his mission to Aberdeen in the following week. On that occasion, in answer to the most serious and plausible objection presented by the doctors, he made the very same statement that is here given, and for so doing was charged by the commissioner with publishing a falsehood. Although the subject of many obloquies and aspersions, it is not known that ever before or since was his personal honour and veracity called in question, and we are told that the matter cost him no little pain. Fourteen of the nobles associated with him at the tables hastened to corroborate his words, and their public testimony has not been challenged; but if anything were wanting in vindication of so revered a name, it is supplied by the appearance of this MS. We have here the evidence of a witness above all suspicion, or rather we possess *probatio probata*, that what was uttered at Aberdeen was not an assertion extorted by necessity, or hazarded to gain a temporary advantage, but that, whether right or wrong, it was the honest conviction of the speaker, *previously entertained*, and *communicated to his own people* BEFORE HE WENT TO ABERDEEN. We know also that Baillie had received the same impression of the commissioner's manner and conduct.

without warrant from authority; and it is seen that they may:[1] and so there is good gotten by that also. And albeit that there be five or six weeks spent in these things, yet it is worth all the pains. And as there are many demonstrations of the power of God into the work, ye may see here that this is one, that all the courses whereb

the enemies intends to hinder it, they all tend to the furtherance thereof. And therefore for this and for all his other favours of his works and of his works [thoughts?] towards us, to the Father, Son, and Holy Spirit, be praise and glory.

Amen.[2]

Preface

Gather your minds wholly together, that ye may seek the Lord, and that ye may seek him while he is to be found. And I would not have you to think this to be ane easy matter, to get your hearts drawn together. If ye will look where your hearts are now presently, ye will find them scattered here and there, with manyuncow (strange) thoughts, and with many shameful affections; and ye will see many shameful, albeit sinful, lusts into your hearts, and that in a very short time. How many vain and foohsh Imaginations will ye find there, if ye will take heed to them! Have ye not need, therefore, when ye are to worship the Lord, to have these barred to the door, and to have your hearts gathered together, that so with one heart and with one soul ye may seek and serve the Lord? What is the cause that ye are overtaken with sleep, when ye are here, but because ye gather

[1] This timely threat, to hold an Assembly and Parliament without royal permission, was the direct means of bringing matters to a decisive issue.

[2] In the succinct and lucid statement here given of recent negotiations, what is chiefly to be remarked, is the delicate manner in which Henderson conceals from his people the magnitude and importance of his own services in connection therewith. Indeed, it requires an effort to recal to our minds that the person speaking bore the chief weight of these great affairs, and that he was throughout, by his wisdom, firmness, and prudence, mainly instrumental in maintaining unity of counsel and action among his own party, and in detecting and defeating the insidious snares of the enemy.

not all your affections together to serve the Lord? Ye cannot pray aright when ye are here, nor hear, nor do no part of the work, as the Lord requires; and when ye begin afterwards to examine how ye have done the work, then ye think shame of yourselves that ye should have done it so. And what is the cause of this? Even because ye take not heed to yourselves in the beginning, to see where your hearts are, and to try them that they be right; and when ye find it to be poured out on the world or pleasure, etc., then to gather it together, and then say, Lord, through thy help I have gotten my heart and my affections together hold thou them together while I seek thee at this time, because thou requires that it should be so. And especially we should labour about this in thir days. Its true, indeed, we should evermore, when we are about seeking of the Lord, do it with all our heart, and with all our soul, and all our strength, but there be sometimes when we should bend ourselves more than at other times. As under the law there was a fire on the altar at all times, morning and evening, on Sunday and Saturday,[1] but if they had been to sacrifice ane ox or a bullock, the fire was made greater than if they had been only to sacrifice a turtle, a pair of pigeons, a kid, or a lamb, even so should it be with us. When we have mickle ado with our zeal, then we should seek to have the fire thereof made bold; for that is a very ill thing, that when there is a great work ado, then our zeal sall be key-cold. And, indeed, it comes ofttimes to pass so. Folks in the time of prosperity, O they will seem to be fordward, and to have great zeal for a good cause, when there is nothing seen but fair weather: but when there is any small fear of any danger, then their zeal and courage decays. That is a token that their zeal has not been a true but a false zeal. And therefore get a coal or two more than ordinar; borrow them at this time, and lay them to the fire: get a burnwood[2] or two moe, so to speak,

[1] *Sunday and Saturday*. Used as a common phrase for *all days alike*. This is the only place in which Henderson uses the name Sunday, and here he is not using his own words, but quoting a common proverbial expression.

[2] *Burnwood*. A log for fuel.

that so ye may discharge that duty whilk the Lord requires of you as it becomes. There is more ado now than ordinarily. It's true, Christ has evermore enough to give; yet we should crave more earnestly at one time than at another, even at extraordinar times. And therefore, labour carefully and diligently upon your own hearts now, that so ye may have them present; and pray to God for this effect; and thus zeal and light sall increase into your souls; and so God sall have greater glory in the work, and your own souls sall have greater comfort, through Jesus Christ.

Sermon—Psalm 40:6-8

We hear when David, that princely prophet, has spoken of himself, how he waited upon God, and in his waiting he prayed to the Lord, and he heard him and delivered him, etc., then in the next words, (whilk are the words that goes before these), he speaks of the kirk, and says, "Many, O Lord my God, are thy wonderful works whilk thou hast done, and thy thoughts which are toward us." And then he acknowledges his own weakness, and the weakness of all flesh, for offering up of condign praises to the Lord for his goodness.

Now, for thir words that now I have read to you, ye must not make great doubt of them, but that they are spoken by David as being a type of the person of Jesus Christ; because the apostle, Hebrews 10:5, applies these same very words to Christ, and he tells that, (for he not only rehearses these same words, but he explains them), he tells that he may remove the first, that he may establish the second. That is, he removed the sacrifices of the Jews, whilk were types, that he may establish the sacrifice of Jesus Christ, whilk was the antitype. And this tells unto us plainly that the words are to be understood of Jesus Christ. If ye would understand this, how it is that David speaks of Christ, ye must understand that David is the father of Christ according to the flesh; and therefore is it that he speaks of himself as of Christ, he being of his seed. Thir words, they are to be understood as the words in Psalm 16:10, are to be understood: "Thou wilt not

leave my soul in grave;[1] neither wilt thou suffer thine Holy One to see corruption." Now in Acts 2:25-32, the Apostle Peter makes it evident that David was already dead and buried, and his body was corrupted in the grave, and his sepulchre remained still with them'; and therefore of necessity the words must be understood of David, speaking in the person of Christ. And the reason of David's speaking so was, because he was father of Christ according to the flesh.

Now for the meaning of thir words, this is it; that when we find ourselves unequal and unworthy, on whom the Lord should bestow so great goodness, and insufficient to offer up condign sacrifices for it, then let us still have recourse to the sacrifice of Christ, whilk is sufficient enough for all. As if he said, What is this that I sall do again for all this goodness of God, or how sall I get a sacrifice to offer to him for it? For if we be guilty of ingratitude, when God bestows no favours upon us, if so be that the Lord bestow any favours upon us, and we be not thankful for them, then we draw on new guiltiness upon ourselves. Now, says he, I would be willingly content to offer up sacrifices and burntofferings, because I am not able of myself to expiate my guiltiness drawn on by sin, nor am I able to express my thankfulness to God; but he will not accept of these. And therefore, seeing it is so, we must have recourse to Christ, as it is Hebrews 10:5 "A body hast thou prepared for me, It is written in the volume of thy book." For the law, it aims at Christ, because it was he who offered this sacrifice for sin; and it is written of him in that book, "I delight to do thy will, O my God:" and in the Hebrews, "I come to do thy will, O God." "It is in the midst of my belly and my guts to do thy will," for so the word is. That is, corruption has gone no farder down in the Old Adam, than obedience to the law has now gone down in my heart. And so he

[1]The word "grave" was generally employed by the orthodox divines of that age to express the Hebrew *sheo*, translated "hell" in the common English version of the passage here quoted. This is the word used in the Scottish metrical version of Psalm 16.

reſts and concludes upon this; and this, indeed, is the sure reſt of all, when they have committed any sin, or received any benefit from God, and cannot offer a sacrifice for their sins, nor express their thankfulness to God for his benefits, then let them ſtill have recourse to Chriſt.

That ye may conceive the purposes the better, as they lie in the words, consider of them thus. 1. Who it is that speaks thir words,—It is Chriſt. 2. What it is that the Lord does not desire, —"Burnt-offerings and sin-offerings haſt thou not required." 3. What it is that the Lord requires, and will accept,—"Ane ear haſt thou opened," or dlgged this is for his obedience. And then, 4., What it is that he undertakes upon himself,—"In the volume of thy book it is written of me: I delight to do thy will, O God; yea, thy law is within my heart."

I. Firſt then, I say, the words are to be underſtood of Chriſt, because it is Chriſt who says, "Sacrifice and bruntofferings thou wouldſt not." And therefore, whenever we have any challenges for sin or for ingratitude, when we are disposed to repent, and are not able or fit, or when we are disposed to offer up a sacrifice for thanksgiving, and cannot offer a sacrifice that is worthy to come before God, what should we do then, and what course should we take? Many are soon put to a point in this; for there are many who never had their souls perplexed and troubled for sin; these knows not what I am saying now: and there are many who never thought themselves to be unthankful, nor that the were not able to express the goodness of God; these will not be careful about this. But if so be that your consciences were wakened, and ye were sensible of the burden of sin, ye would think it the beſt news that ever was told you, to hear how to get a sacrifice that would be acceptable to God for expiation of sin. Or if ye were come to this, I have received many benefits from God, and ſtill T am receiving more and more favours, and yet for all that, I cannot be thankful for them: what ſall I do then? Sall the soul be evermore soped (exhauſted) in trouble because of this? No. And

there is no way of peace for thee, whill (till) thou have recourse to Christ, to his oblation, sacrifice, and obedience.

Qu. This man might go boldly to Christ's sacrifice and obedience, seeing he was his father; but how sall I go to him? It may be called misnurturedness (ill breeding) in me to go to him, who has not any relation to him, as David had. *A*. If we be of the seed of the faithful, we are flesh of his flesh, and bone of his bone; for he has tane on our nature, and we are his brethren and sisters, and so we are als sib (related by blood) to him as David was. His principal sibness was not because he was to come of David's seed, but because David had the spirit of Christ. "The Lord said unto my Lord:" so he was David's Lord, albeit David was his father. I would wish that first of all your consciences were challenging you for the guiltiness of your sins, and that ye saw how great God's favours are towards you,—either these whilk are common to you with the rest of the world, or these whilk are only proper to the children of God; then there is no doubt but ye would be brought to this, Woe is us, what sall we do? for our consciences, they are troubled because of our sins, and because of our unthankfulness against so good a God. And then, having our consciences wakened, we would gladly hear of this, that Jesus Christ is come into the world, and has taken on our nature, to satisfy for our sins, and to give obedience for our unthankfulness.

II. What it is that the Lord requires not? They be set down in four particulars. 1. "Sacrifice." I take this to be a general, comprehending all the rest, and the word signifies no other thing but generally all sort of sacrifices. 2. The "Offerings." These were oblations, that were called gifts, or free-will offerings. These sacrifices were not of beasts or fowls, etc., but of flour, and things liquid, as oil, incense, etc.; as ye may see the order of them set down in Leviticus. 3. There is Brunt-offerings. The word is taken from a word that signifies, *to ascend*, because all these offerings and sacrifices, (and there were sundry sorts of them, some of four-footed beasts, some of birds, aye according to the quality of

them who offered them, and according to their ability), all thir whole sacrifices were brunt, and so ascended: the priest gat no part of them at all. 4. Sin-offerings. Ye may say, These are of divers sorts, Were not all offerings that were offered sin-offerings, and were not brunt-offerings sin-offerings also? Yes, but these brunt-offerings were holocausts, as they call them— they were offered for sin in the general; for they offered these holocausts, albeit for that time they had not the challenge of any particular sins; but these that are called sinofferings, they are offered for such and such particular sins.

Now he says, There is none of all these sacrifices, or offerings, or brunt-offerings, or sin-offerings, whilk the Lord requires: where I would have you to consider—ye may see what great diversity of sacrifices were ordained to be offered under the law for sin, as they are set down in the book of Leviticus; but by that general, and these three sorts of sacrifices in particular, ye may learn that sin has put men to great fashrie (trouble), to great charges, and to great pains. As under the law, there was such fleshing[1] and cooking at these sacrifices, whilk was great fashrie, and they were great charges also; and then it was great pains, for there was not the least sacrifice that they offered, but it behoved to be offered at the temple at Jerusalem. And so, certainly, we may see that sin is the most fashious and the most troublesome thing that can be: and if there be such a trouble in the service of God because of sin, what trouble must there be to sinners when they are put to suffer in hell eternally for their sins? And therefore it were good for us that in time we were casting aff sin and the works of darkness, for howsoever sin at the first, when it is in acting, seems to be *utile, jucundum, et honestum*, profitable, pleasant, or honest, yet it is the most hurtful, unpleasant, and unhonest (dishonourable) thing that can be, or that ever any man applied his heart to. When God begins to punish for sin, what loss, what pain, what shame and disgrace will there be then!

[1] *Fleshing*. Killing and preparing for cooking.

And what fearful horror will there be, when sinners are cast into a pit that wants a bottom, and be custen into that fire whilk never dies out night nor day!

Now he says, The Lord requires not these things. How can this be? Does not the Lord require sacrifices, freewillofferings, burnt-offerings, and sin-offerings? Are not all these sacrifices commanded, and every one of them particularly commanded, yea, every part of them particularly set down,—the killing, the burning, etc., ilk ane of these told particularly by themselves? *A.* Beloved, there is nothing more frequent in the prophets than this, and many of them insists upon it, especially the prophet Esay, That the Lord requires not these things at our hands; they have ane evil smell in his nostrils; he cannot look unto them; he will not taste of them, etc.; they displease his whole five senses, his hearing, seeing, smelling, tasting, touching. And therefore it cannot be absolutely understood that he had no delight at all in these sacrifices, nor commanded them not at all; but the meaning is this, that the Lord required not these according to that manner that they used to do them. And how was that? Ignorant people then, (even as it is now under the gospel), they came to the temple with their ox, or their sheep, or their fowl, etc., and gave that to the priest to offer for them, and thought with themselves, Now I have tane this fashrie, this pains; and this charges, I have wared (expended) it. And wherefore was it? That they might have their sins, particular or general, forgiven; to be a sacrifice of thankfulness, etc.: and then they went home, thinking that all was well enough, seeing that they had done that. And use not ye to give this same sort of service to God also? Ye will say, I have been at the kirk this day, and stayed both the preachings; I sleeped none all the time; I stayed and saw the Baptism celebrate; I have received the sacrament of the Communion; I have been at a fast, and I have tasted nothing this day: and if ye have done so, ye think it to 'be enough, and a recompense for all thy bygane sins. But alas! many of you are beguiled by all that. If ye do these outward duties without ane inward and hearty disposition,

and do them not with a present and a believing heart, all these things are but abomination in the sight of God; as to offer dogs or swine in sacrifices under the law had been a transgressing of the commandment of God, and abomination to offer such sacrifices. Even so under the gospel, when ye do the outward work, and does no more, in obeying of one commandment ye break another, for by this thou makes up a form of worship for thyself, even as thou were a Messiah. And therefore, take heed what ye do in the service and worship of God. God has a house, and ye should come to it to worship him: and ye are bound to ware (spend) charges and pains for preservation of his worship; but all that will not be a sufficient sacrifice for sin, except there be some other thing joined with it. There must either be another sacrifice with that, or otherwise it will not be accepted aff thy hand.

"Thou hast not required." He has indeed required them, but the meaning is, he does not require them so much, in respect of another thing that he craves with them. He has not so much respect to any outward sacrifice, as he has to obedience; and so the prophet Hosea says, "Obedience is better than sacrifice." This is ane ordinar phrase in Scripture, That the Lord required not such things as these. "Who required these things at your hands? Your sacrifices, your new moons, your Sabbaths, I desire them not." That is, the Lord does not so much look to these things as he does to another. And, indeed, obedience is better than any sacrifice. For, when a man offered ane ox, it was only but the losing of ane ox; but in giving obedience he made oblation of himself to the Lord. And therefore, when thou has sacrificed all that thou has to God, obedience is more acceptable to him than it is all.

But ye may not think that any of these is the meaning of this, howbeit indeed both of them be true. It's true, indeed, these outward sacrifices were without the heart, and so the Lord required them not; and it is also true that, in respect of obedience, all other sacrifices were not so much required; yet none of these is the meaning here. But the apostle tells, Hebrews

10:9, what is the meaning of this. "He removes the first, that he may establish the second." That is, The Lord requires not these sacrifices as satisfactions for sin of themselves, but only as types of the sacrifice of Christ, who was to be offered up in a sacrifice for sin: and so, the antitype being come, he does not require them now at all. Where I would have you to consider, that there is no other sacrifice for sin; there never was no sacrifice, nor is there yet any sacrifice nor yet ever sall there be any sacrifice, which is either propitiatory or is satisfactory for sin, but only the sacrifice of Jesus Christ. I do not by this defraud the sacrifices under the Old Testament of their due; for who is there who says that they did satisfy for sin? they did only typify Christ untous. And now the sacrament of the Communion, it only represents unto us the sacrifice of the body and blood of Christ, whilk is already offered, and is a perfect propitiation and satlsfactlon for sin. The mass-book, and our servicebook urged upon us whilk is a mass-book also, make a twofold oblation in the sacrament of the Supper. 1. Of bread and wine to the priest, and he must present it before the Lord. He who brings this oblation to the altar, he must bring it humbly, that is, he must bow his knee; and he who receives it must hold it up as a heave-offering to God. And, indeed, I may say that sometimes this will be a more silly offering than ever was offered under the Old Testament, for the least offering that was then was a handful of flour; but they will make ane offering of two or three wafers, even when there are but two or three to communicate. 2. The second oblation is of the hostie after consecration; and it is clear that they make ane oblation thereof. Because the words of consecration, they are spoken directly to God, and not to the communicants, and while they are in speakmg, the priest must lay his hands upon the elements; and he, speaking to God directly, with his hands upon the elements, imports that he would have the effect of his prayer brought back upon the elements, to change them. And this is grounded upon bodily presence, whilk is also joined with adoration, for the words are, "Sanctify thou by thy word and

Spirit this bread and this wine, that it may be unto us the body and the blood of Christ." That is, to change the elements into the body and blood of Christ by his operative operatory working; or otherwise the words, they must be nonsense. For, if they be right sense, then there must first be a warrant for them, and, according to that warrant, to pray that they may be turned in the body and blood of Christ. Now there is a warrant given for the sacrament already. The apostle says to Timothy, "All things are sanctified by the word and prayer: " now there is a warrant for the sacrament in the Word, and only prayer rests to be used, according to the Word. There is none who can say, when he says the grace to his meat, Give me a warrant to use this meat, for he has that already; but he only seeks that it may be blessed of God for that use whereunto he has appointed it. But this is grounded upon bodily presence, and bodily presence brings in adoration and the sacrifice of oblation; and these are the very noble parts of the mass.

But we should labour, beloved, since there is no sacrifice but only the sacrifice of the body and blood of Christ for sin, to get assurance that it is offered for us. For, if we would offer all our coins to God, burn all our oil in offerings, make ane brunt-offering of all our sheep, oxen, etc., and make particular offerings for their particular sins; and although a man or a woman should offer their only begotten son, "the fruits of their body for the sin of their soul;"— all that will not do the turn. Yea, although thou wouldst shed all thy own blood for sin, yet there is nothing can satisfy for it, but only that oblation and sacrifice of Jesus Christ.

Thou see how far thou art oblished to be thankful to Christ, who has given this to thee; for it is far greater favour than [if] he had given thee a kingdom; for if so be thou had a kingdom, when thou art challenged for sin, thou would give it all for the assurance of the forgiveness of sin. And if thou have forgiveness of sin, then thou will have peace: and if so be that there be a right challenge for sin, there will be no peace found, but only in the blood of Christ whilk cleanses us from all sin. I

remember a meditation of a man of old, that laboured to ſtir up to thankfulness, and he says thus, As a man has received benefits any way, ſtill the more he receives, his debt grows more, and his obligation increases. If a man says he should give thee a thousand pound, thou art oblished to him for that: then, if he sall give thee another thousand pound, then thy obligation is doubled. Then says he, "Thou has eyes, ears, mouth, nose, hands," etc.; any one of these are worth many thousand pounds. If thou wanted but thy eyes, thou wouldſt give hundreths of thousands, if thou had so much, for to have the use of them. Now, if thou would count thyself oblished for one thousand pound to a man, what art thou oblished to God for that whilk is worth so many hundreth thousands, whilk the members of thy body are worth? And then what art thou oblished for thy soul? and if thou be obleiſt for thy soul, then thou art much obleiſt for them who has given a price for thy soul, and then that thou has life eternal promised to thee by the sacrifice of Jesus Chriſt. And so he concludes, that man's obligation, whereby he is bound to the Lord, is boundless in many reſpects, but in special that there is such a sacrifice given for his immortal soul, that it should not perish eternally,—a sacrifice whereby all our sins should be expiated and purged.

III. What is it that the Lord requires? "Mine ears haſt thou opened," or *bored mine ear*, or *digged it*, as the word has it. Boring of the ear is set down, Exodus 21:6 A servant who was bound to servitude, and desired not liberty when the time of liberty came, that is, when seven years were done, then his ear was bored, and nailed to a poſt, in sign that he was a perpetual slave, that is, ſtill to be a slave till this year of jubilee came. For God laboured by all means possible to have his people to be a free people, and therefore he ordained that whosoever among them were bound to be slaves, they should be free in seven years, and they who would not be set free, he ordained that they should serve till the jubilee came, and that was once in fifty years. Secondly, there is opening and circumcision of the ear; for there is a fore skin upon the ear, as there is upon the heart, even a

ſtriffen (film), as it were, that the natural man has. Man is born with a skin upon his ear, that he cannot hear the word of God; and therefore his ear muſt be opened. This is not true of Chriſt privatively in reſpect of himself, but is spoken of him negatively, for it is he who gives ane open ear and circumcises it; but he himself, while he was here, had ane ear, ane ear ready to hear the word of God. This is a phrase that is often used in Scripture, that he bores and opens our ears, and makes us to take tent (attend) to the word.

Boring of the ear is meant of slaves. When liberty is proclaimed by the Son of God, then ſtrive to be partakers of that liberty; for God was careful by all means to have liberty to his people. They were slaves for a time in Egypt, but he relieved them from that; and when they were come into the land of Cannan, but he freed them of that. They are not worthy of life, who loves not liberty. I mean not carnal liberty, to follow after the will of the flesh; but when God is proclaiming a jubilee of liberty, it is well wared (they well deserve) that their ears be bored and nailed to a poſt perpetually, who will not accept of liberty then. 'The little taſte that we have gotten of liberty now may make us know what liberty is; that now we are not under tyrants, that we dare not serve God for them, as it was wont to be, when we might not seem for them to be careful of our own souls. And, beloved, we should seek to draw near to God, that so we may be obedient to him.

Hebrews 10, this word is altered, "A body haſt thou prepared for me." And here it is, "Mine ear haſt thou opened." This is ane shorter cut. He gave a body with ane ear, that he might give obedience to him. God gave Chriſt such a body as ours, that so he might be obedient to the death. O if we could consider that God has given to us a body, and that we would think upon that, wherefore he has given it, even that we may be obedient to him! Truly he has given it for another end than many of you use it, and ye sall be countable for it one day, how ye use your bodies. He has given you eyes to see, and to behold his works; ears to hear his

will; and when ye set them to hearing of ill and sinful words, ye will reckon for that. And when thy eyes are set to behold vanity, speir (ask) but at them, who made them? if it was the devil who made them, or if it was God? If the devil made these, then bestow them on sin; but if so be that ye will acknowledge that it was God who made them, how dare ye bestow them upon such bastard objects as ye do?

What is it that he undertakes to do? To give obedience. "In the volume of thy book." The word that is translated "volume" in the Hebrew signifies *head*: here it signifies *a roll*. Because these volumes had heads, and as a parchment they began at the end and rolled it up till it came to the head: and then when they read them, they were easy to open up, for they were rolled up upon trees (*wooden* rollers). So he says, "In the volume of thy book," that is, the Scriptures. The sum of his obedience is contained in the Scriptures, where ye may see what is the manner of Christ's obedience. God has given Christ a commandment to take on our nature, and ordained that he should fulfil that commandment; and he has promised that whosoever believes in him sall be saved. This is the sum of the whole Scripture, both in the Old and New Testament; it looks all to Christ; and as it is written of him and the commandment given to him, he is als ready to obey that commandment, and he delights to do it. And the law of God, it was in his bowels, and in the midst of his heart; so that sin went no farder down in the first Adam's heart, than obedience to the will of God did in the heart of Jesus Christ.

Here is a pattern to us (and I wish that all of us may have copies of it written in our heart) for our obedience. How should our obedience be? Even according to the example that Christ has set before us; with this difference indeed, that it is only he who pays a price for our sins; that he is God and man, and not man only; that he has satisfied for sin, but we cannot satisfy for it. But first of all, when the Lord makes thee obedient to his will, then he opens thy ear. That is, whereas before thy ear was close, and a thick skin upon it, he circumcises it, and pierces through that

skin, so that now thou hears the word of God aright, whereas before thou heard it not. Then, when he has opened thy ear to hear his word, then he makes thee to be obedient according to that word: for obedience must have a commandment going before it, otherwise it cannot be called obedience, if it be not done according to a commandment. And so as Christ has commanded, so thou must do; and doing so, that is obedience: and then it sall be written of thee, that thou delights to do the will of God. Then thou must do it heartily, so that thou can say, I delight to do thy will. Albeit I cannot get it done, yet it is my delight to do it, as it is Romans 7:22 the inner man delights into it; and it troubles thy peace when thou gets it not done. And so thou must not be of the number of these who hates to be reformed, and loves not to walk in the ways of righteousness. Albeit thou be not fully reformed, yet thou must have ane inclination to it; and albeit thou cannot walk perfectly in the ways of righteousness, yet thou must love them, and have a delight to walk into them.

"In the midst of my bowels." O if we could win (reach) this far on, to have the law of God written into the midst of our heart ! If when we riped up our bowels, and fand (found) sin fast there, and that it was placed in the midst of our heart, that we could cast away that, and have a delight to do the will of God there, O then we were happy! We should complain of ourselves, that sin is farder in into us than the Spirit of God, and strive to have Christ and his Spirit within us, who cnly makes willing and ready to such an obedience as this. And then he received this in sincerity; and this makes a constant and a hearty obedience. For sincerity and constancy, they are evermore together, even as hypocrisy and defection, they accompany one another.

If so be that we could get new hearts, and get our obedience framed according to the word of God, and have our delight and contentment to do his will; and to change the former course of our lives, then we needed not to fear burt the Lord would bring fordward that good work whilk he has begun among us. But if so be that ye will turn back to sin, and delight in it, and keep it in

your heart, then when the Lord shows mercy to the land, ye sall find no skair (share) in it; but the Lord sall heap heavy judgments upon you. And therefore, as ye would wish to be partakers of the mercy of God, in sending the light of the gospel to shine clearly, that so ye be not a hissing and a reproach to all the world about you, ſtrive for new hearts, to have the doing of the will [of God] written in the midſt of your hearts, and to delight in it. And thus God sall get glory by you, and your own souls comfort, through Jesus Chriſt. To whom, etc.

August 12

Preface

It is a great hindrance to us, both of our humiliation and also of our comfort, that we do not consider of the ways of God, and of his providence towards us. And if so be that ye in this congregation would be ſtirred up to consider what the Lord is doing to you, and how his providence rules things concerning you, ye would see that ye have cauſe to be humbled, to look upon your by-paſt ways, to repent you of your sins, and to cry to the Lord for mercy and for forgiveness. Ye have sinned againſt God many ways. Ye have many a time neglected the days of your solemn humiliation, in faſting and prayer; and ye have also profaned the sacrament of the body and blood of Chriſt. And therefore, when the reſt of the country has been exercised in faſting and humiliation, has had two days for that, yet ye have not had one. And although that this could not be helped by us, being otherwise necessarily withdrawn, yet God has a providence in it in so disposing it towards us; and it fears me of judgment againſt you. Ye have many times received the sacrament without preparation, and unworthily, and yet it has not been at these times withdrawn from you. But now others about you has been, and are receiving the ‘sacrament, and at this season of the year ye were wont to receive it also; yet now the Lord he is closing his hands and holding that benefit from you, and is not covering his table to you, as he was wont to do, and is yet doing to others.

And therefore, howsoever the providence of God works otherwise for his kirk into this land, yet these things, they prognoſticate ill and judgment to seize upon you, if so be that ye do not repent, and turn to the Lord. And therefore I exhort all of you, in the name of Jesus Chriſt, that ye would take heed to the providence of God in disposing things towards you, and that ye will repent of your former ways, and resolve to take another course of life. Withal ye may see that the Lord has now promised to you temporal things in abundance. There are few

who has seen such a sight of corns covering the face of the earth as there s to be seen at this time; and yet, for all that, these who has beſt skill in matters of that kind thinks that it will be but a false crop when all is done, and that there were never more false bolls nor will be this year.[1] Even so also we never saw such a fair profession of religion as there is now, and the fields are no better covered with corn than the face of this land has seemed and yet seems to be covered with faith and repentance, and in renewing a covenant with God. But it fears me, it fears me, when the harveſt comes, there sall be mickle hypocrisy seen to be in our doings, and that therefore all our actions sall be abominable in the sight of God. The prophet says, That the vine and the olive, they lied unto the husbandman, for they promısed mickle to hım but they performed little: so there is a sort of hypocrlsy in the corns and the fruits of the ground, that is, when they make a fair show, but has not subſtance. And when the Lord makes the fruits of the ground thus to lie unto you, it is a token that ye have lied to him firſt, and has dealt in hypocrisy with him. And this is the worſt sort of hypocrisy that can be, even hypocrisy in matters of religion, whilk is a very fearful thing. I am telling you now how God is recompensing your former ways, and your dealings with him; but I know by your very looking and your countenances that the moſt part of you knows not what I am saying now. But, howsoever, I will assure you that the l.ord is recompensing you for your former doings. Ye were wont, when God gave you the opportunities of faſting and solemn humiliation, not to be humbled then; and therefore God is taking them from you now. When ye had the benefit of receiving the sacrament, ye did not prepare yourselves for it; and therefore the Lord is not covering his table to you, as he was wont to do. And ye have lied to God in your covenanting with him—has not keeped the promises that ye made then; and it is likely that he will make the corns to do so unto you. And therefore I exhort you yet to turn unto the Lord

[1] This opinion happily proved to be groundless.

by repentance. There is no other way of remedy for you but only this; and whenever repentance comes, if it be true, it is not late, but will be accepted. And let us therefore, in the consideration of our sins, and the wrath that may come upon us because of them, humble ourselves before God, and beseech him to grant mercy unto us, through Jesus Christ.

Sermon—2 Corinthians 7:1

The holy apostle has been exhorting thir people of Corinth to whom he writes, in the chapter going before, to take heed unto themselves that they keep no society or company with idolaters, lest, if they do so, they be defiled with their pollutions. And he gives them a reason why they should not have anything ado with them, from a fivefold opposition between their estate and the estate of idolaters. 1. "What fellowship hath righteousness with unrighteousness?" 2. "What communion hath light with darkness?" 3. "What concord hath Christ with Belial?" 4. "What part hath he that believeth with ane infidel?" 5. "What agreement hath the temple of God with idols?" Then he says, "Ye are the temple of God; as God himself hath said, I will dwell in them, and walk in them; and I sall be their God, and they sall be my people." Even as a man who dwells into his own house, and walks up and down in it, and commands his children and his servants, he desires that the house may be clean, and no filthiness into it; even so the Lord, he desires that they would depart from that pollution of idolatry, and would come out from among these idolaters; and being separate from them, they may look for his presence among them. Then says he, "If ye will do so, I sall be a Father to you, and ye sall be my sons and daughters, sayeth the Lord God Almighty." And so ye see that there are fair promises made here—that they sall be the temple of God; that God sall dwell in them, and rule there; he sall be their God, and they sall be his people; he sall be their Father, and they sall be his sons and daughters. And therefore, seeing that they have these promises, they should have no fellowship with idols nor with idolaters.

And then he brings, in the beginning of this chapter, by way of inference, a more general exhortation. As if he said, Since that these people has such fair and great promises —that they sall be the temple of God; that he will dwell in them, and walk in them; that he will be their God, and they sall be his people; that he will be their Father, and they sall be his sons and daughters —I would not only have them to abstain from idolatry, and all other sins whereunto idolaters are given, but I would also have them to abstain from all other filthiness and uncleanness, both of the flesh and of the spirit. And I would have them first to acquaint themselves with the promises, and then to fall to and cleanse themselves both in body and soul. And then, upon the other part, as holiness is begun into them, so I would have them to strive to bring it on to a perfection; and there is not a more ready way to get this done than to be always touched with the sense of God's presence at all times, and to walk in the fear of the Lord.

The purposes that are to be considered here, ye may see them to be clear, as they are set down in the words. 1. There is the title, or style, or compellation that he gives them. Albeit he was far absent from them, he calls them, "Dearly beloved." 2. There is the ground that he uses for his exhortation, "Seeing ye have these promises," or, "Having therefore these promises," whilk are laid down in the former chapter. 3. There is the exhortation that he uses, consisting of two branches especially. First, "That they should purge themselves of all filthiness of the flesh and of the spirit." Second, "To perfect holiness." And lastly, there is the mean that he recommends to them for obedience to the exhortation, that is, "the fear of God." For where the fear of God is, that is sure, there will be a labouring to purge themselves from all filthiness of the flesh and of the spirit, and a studying to perfect holiness; but where the fear of God is not, there is no care of these.

I. He calls them "Dearly beloved." Ye may say here, how could he call them dearly beloved, for he was far from them at

this time? for this epistle was written at Philippi, and they to whom he wrote it were at Corinth. We cannot now stand to determine the particular distance between them; but the distance, it was great, albeit that both of them were cities of Grecia, and so they were both in one country, yet both of them were not in one province. I would have you to consider here, that a pastor or a minister may be far from a people and yet have a care of them, love them dearly, and wish them well; for God forbid that distance in place should evermore make absence in heart! No, no; it will not be so. And therefore the apostle says, Colossians 2:5, to them, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." There, ye see, the apostle in his body was absent from these people, yet his spirit was present with them; and in token that he had not forgot them, he remembers them by his letter, telling them what they should do; and he was also daily making mention of them in his prayers to God, and pleading with God for them; rejoicing in their good order, and in the steadfastness of their faith, and praying to God that they might still remain so. And therefore, when he heard of the good order that was among them, and of the steadfastness of their faith, he says this was the matter of his rejoicing.

Beloved, for apologizing, I hope I need not to make great apologies to you for my absence at this time; for howsoever I grant there be no comparison between these who are ministers and preachers of the gospel now and the apostles then, yet, in obedience to the commandment of these whom God has set above us, we must leave our particular charge for the good of the whole body of the laud. And I wish from my heart that when we are absent, we might have matter of rejoicing in you, and not of grief and sorrow. I take not occasion to speak of this for that end that I may excuse myself; for I leave not my charge for my own profit or pleasure, nor is it my desire so to do: the Lord, he knoweth that. But I take occasion to speak of it that I may forewarn you to take heed unto yourselves, especially now at this

season of the year. For when I myself was present here, and ſtill ſtaying amongſt you, ye have been found labouring among your corns upon the Sabbath day;[1] and if ye have sinned ſo heinously, and fallen ſo foul, while I was among you, and ye had your elders in all the nuiks (corners) of the paroch to look unto you, how ſoon will Satan make you to forget yourſelves now, and make you to forget God and your covenant that ye have lately made, when your paſtor is abſent from you, even in ſo far that it may be many of you put to your hand to work upon the Lord's day. I ſpeak not this to make any of you take occaſion through my abſence to work upon the Lord's day; but I ſpeak it to that end, that ye may abſtain from it.

And therefore, I would requeiſt you, that ye would not be a matter of grief to your miniſter, but a matter of rejoicing, by the good order that ſall be ſeen to be amongſt you, and by your ſteadfaſtneſs in the faith. Although your miniſter be abſent from you in body, (yet I promiſe, by God's grace, ſall not be abſent from you in ſpirit, but ſall be making mention of you to God ofter nor anes or twice), yet remember that God is always preſent with you, and is ſtill looking upon you. And therefore provoke not God to anger againſt you, by the breaking of his Sabbath; and be not a cauſe of grief and ſorrow to your miniſter: but keep the ſabbath holy, and even abſtain from other ſins alſo. And remember that your ſinning againſt God now is of greater conſequence than before ye entered in covenant with him. Ye have not only promiſed to live ſoberly and righteouſly toward yourſelves and others, but ye have alſo promiſed and ſworn to live holily towards God: and this is a ſpecial point of holineſs that he requires, that ye ſhould ſanctify his Sabbath. And this is a ſpecial time of the year, when ye ſhould keep it beſt, that ſo God may bleſs your corns unto you, and he may ſend you good and ſeaſonable weather now, and ye may get the uſe and bleſſing of

[1] Acts of Aſſembly againſt the leading of corns on the Lord's day were often renewed; and we ſee here with what difficulty the practice was ſuppreſſed.

them afterwards. Your rudeness makes me to stay longer upon this than my custom is, or than I desire to stay.[1] And therefore I beseech you to take heed to it.

Observe from the compellation that he gives them, that not only does a minister or a pastor give testimony of his love and affection to a people, when he is comforting them, but he gives also testimony of his love and affection to them, when he is exhorting them to the duties of holiness. Yea, he kythed (showed) his affection to them, when he puts them in mind of their uncleanness, and desires them to purge themselves both in body and soul. The apostle calls the people to whom he writes "dearly beloved," when he is speaking of consolations to them; yea, even when he is calling them rebels, and is exhorting them to obedience, he calls them "dearly beloved." And, beloved, it is not only a token of love between a pastor and a people, to do this— to exhort ane another, and to instruct them of the right way, and to bring them to it, if it be possible; but it is a token of love and affection, and it is a duty that is required of every private Christian to another; as ye will see it is set down, Hebrews 10:24-25, "Let us consider ane another to provoke ane another to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting ane another: and so much the more, as ye see the day approaching." And Leviticus 19:17, "Thou sall not hate thy brother in thy heart; thou sall in any ways rebuke thy neighbour, and not suffer sin upon him." And, indeed, thou hates thy brother in thy heart, when thou sees him lying in any sort of sin and uncleanness, and exhorts him not to leave, yea, and rebukes him not for it. Thou cannot testify thy hatred more against him in anything than by passing by him, when he is lying into the mire of sin, and will not exhort him to rise out of it, and help him, so far as thou may or can.

[1] It was not the practice of this great man to indulge much in censure in the pulpit, and when, in faithfulness, he found it necessary to use the language of rebuke, he did it with all gentleness, and generally, as here, accompanied his rebukes with a species of apology.

I speak this the rather, because in our late journey towards the north, there were some demands presented unto us at our coming thither. The first whereof was, By what power and authority we came there, and what our warrant was so to do? What was answered to these will appear when they are published.[1] But this, I am sure, every Christian may say, Albeit we had no commandment from king or council, or any judicatory, civil or ecclesiastical, yet we have warrant sufficient for the doing thereof. Because every Christian and brother is bound and obleist, out of that love that they ought to carry one to the soul of another, to consider and to admonish ane another; and if he see his brother in a course of defection, to bring him from it, if possibly he can. And there needeth not human authority for the warranting of this; it is sufficiently warranted by divine authority, and by the Spirit of God.

II. Now after the compellation, whilk, as I have told you, is a word of love, follows the ground of his exhortation: "Having, therefore, these promises." I told you that the words, they are

[1] The exact words of the first demand were, "By what power or warrant these our Reverend Brethren can sute of us, or of our people, subscription to their late Covenant, not being sent by His Majestie, or by the Lords of Councell, nor by any Nationall Synod of this Kingdome, nor by any Judicatorie established in it? etc." The answer returned to this was, —"We are not come hither to usurpe the authoritie of any civill or spirituall judicatorie, or to enforce upon our Reverend Brethren, and the people committed to their charge, the subscription of the late Covenant... but are sent to represent unto them, in all humilitie, the present case and condition of this kirk and kingdome; crying for help at their hands also: and in brotherly love' to exhort and entreat, that they will be pleased to contribute their best endeavours, for extinguishing the common combustion, etc." Henderson speaks of his and his brethren's answers being about to be published; what we have just quoted is from a pamphlet in the Advocates' Library, printed this very year. Its title is as follows:—"Generall Demands concerning the late Covenant: propounded by the Ministers and Professors of Divinitie in Aberdene, to some Reverend Brethren, awho came thither to recommend the late Covenant to them, and to those who are committed to their charge. Together with the Answers of these Reverend Brethren to the said Demands. As also the Replyes of the foresaid Ministers and Professors to their Answers. 1 Pet. iii. 15, 16. Edinburgh, Printed by Robert Young, Anno 1638. Cum Privilegio."

deduced by way of inference: he has made mention of these promises, what they are, in the former chapter.

That ye may understand the purpose the better, ye must consider somewhat of the promises. There is none of you, I think, but ye understand what a promise is; and it may be that ye know better what it is before I tell you nor when I have told you: as Augustine says, concerning another purpose, of one, "Before ye tell me of a thing, I know it, but when ye have told me of it, then I know it not." I would have you to consider that there be three sorts of promises. 1. There are civil promises, such as one of us makes to another. As that promise whilk Laban (or Nabal, so to call him, for it is only but the changing of the letters of his name; and when he is styled so, he is not miscalled, for he was of a churlish disposition) made to Jacob, when he promised to him his daughter Rachel. And such promises as passed between David and Jonathan; but these were better promises than the former—they made promises ilk ane mutually to another, and entered in a strait band together. These are civil promises. 2. There are religious promises whilk men makes unto God. David says, Psalm 119:106, "I have sworn, and I will perform, thy righteous judgments;" "I will keep the vows that my lips have made unto thee."[1] He had made a promise to God, and he resolved that he would keep it. 3. There are divine promises, whilk God makes unto men, and ye know that there are great plenty and store of these in the word of God. And these promises, in respect of their truth, and for the assurance of the performance of them, they are called, "Yea and Amen," and in respect of the excellency and worth of them, they are called "good." And these two properties are required in a promise. First, that it be good; for if a man be never so sure of the performance of a promise, yet, if it be not good, the remembrance of that certainty rather discourages him nor comforts him. Secondly, it is required that it be true; for if a man be not sure of the performance of the

[1] Psalm 66:15-17

thing that is promised, albeit it were never so good, it serves only "to make fools fain,"[1] and to beguile bairns with moonshine and shadows, instead of a substance. All the three sorts of promises are spoken of in the word of God, but the promise that is here spoken of is the divine promise especially; for that is sure, we will not make conscience of any promise that we make to man, nor will we make conscience of these promises that we make to God, in covenanting with him, if we be not acquainted with these promises that God makes to us. That makes us willing to keep our promise to man, and it is the consideration of these promises that makes us willing and able to keep our promise that we make to God. For these promises that God makes unto us, they are means whereby grace is infused into our souls; and anes getting grace infused into our souls, we endeavour ourselves to live righteously towards men, and holily towards God; and so we will keep our word both to God and man, and we will be loath to prove perfidious. And assure yourselves, if so be that ye break promise to God, ye will find it a greater guiltiness than to break a promise to a man. Ye think it something when ye are called before court or constry,[2] and ye give your oath there, and hold up your hand and swear, and all will tell who hears you that ye are a mensworn (perjured) man—that is a very ill-favoured thing; but I will assure you, it is another matter to come to the kirk and swear anything to God, and then to prove perfidious again. And therefore, that ye may keep these promises that ye make both to God and man, labour to be acquainted with the promises of the word of God.

There be three divers sorts of purposes written in the word of God. 1. Precepts or commandments. 2. Threatenings. 3. Promises. First, there are precepts and commandments; these are to tell us what we should do, commanding us to do such and

[1] In allusion to the proverb, "Fair hechts maks fools fain."

[2] *Court* or *constry*. A proverbial phrase for "any judicatory." Constry is a corruption of Consistory, and was applied to the ecclesiastical courts in Popish times.

such things. Secondly, there are threatenings, whilk are limits set about us that we debord[1] not, or as hedges of thorns set on ilk side of the way, that we may not go out of it. Thirdly, there are promises also in the word, and there are many good things promised unto us, if we will walk in the way of the commandment, and obey the precept. There be some who goes no farder for their obedience, but looks only to the commandment, and seeks no more; and they are ſtill complaining that their knowledge increases not, that they may obey, but looks to no more. And there be some, again, who knows not the commandment of God. Speir (ask) at them what is the will of God in such a thing, they cannot tell you; they may well say over the words of the ten commandments, but cannot tell what is the meaning of them, neither towards God, themselves, nor their neighbours. And there be some, again, who has the knowledge of the will of God in some measure, but walks not in obedience to that whilk they know; they are neither affected with threatenings nor promises. And there be some, again, who has the knowledge of the commandment, and preasses (ſtrives) to obey, but gives place to the threatening only, and not to the promise. They will say, I know there is a threatening pronounced againſt these who does not obey such and such commandments and precepts, and I am feared for the wrath and for the threatenings of God's word, and therefore I will ſtrive to keep the precept so far as I can. Such a man will abſtain from many things that are forbidden in the word, and will also do many things that God commands, albeit there be no renovation into his heart, but even from a reſtraint that is put upon him. But that is a more powerful sort of obedience, when any are moved by the promises of God, and that is a more hearty obedience than when they obey by reason of the threatening. I grant there is more required in a hearty and cheerful obedience, even the love of God conſtraining us to do his will. When the love of God is as the fountain, and we do

[1] French *déborder*, to sheeroff (in naval tactics), to overflow. *Débordement*, breaking out, irruption, dissolute life.

things again out of love, as ſtreams flowing from that fountain, that is the moſt powerful way to move us to give obedience to the commandment of God. It is lawful, indeed, for us any way to give obedience to the commandment of God, even when we do it as being feared by the threatenings; but this is moſt acceptable to God, and comfortable to our own souls, when we do it having our eye upon the promises of God, and when his love conſtrains us to obey him. But upon the other part, again, it is the moſt fearful thing that can be, when the commandment of God 'is revealed to us, when the threatenings of the word are daily sounding in our ears to terrify and persuade us to do the will of God, and we are also daily hearing of the promises to allure us, and yet, for all that, there is no underſtanding of the will of God, no fear of God's judgments, nor allurements by his promises to obey, albeit we have some measure of underſtanding. And yet, nevertheless, for als fearful a thing as it is, it has been so almoſt in all ages from the beginning. It was so in the time of the old world before the flood: albeit Noah preached to them of all these the space of six score years, yet ſtill they remained in their old courses, and went on into their former old ways, not being wakened till the deluge came upon them. And albeit there were but few persons who were saved into the ark, there was a cursed Ham amongſt them: his heart was not renewed for all that was spoken, or all that was done. There are some who are so far in possession of sin, and has gotten such a cuſtom thereof, that albeit they saw the visible judgment of God coming upon them who lie in that sin wherein they lie, yet nevertheless they would go on in that sin, albeit the like should come upon themselves. And all this is by reason of that blindness of mind, and hardness of heart, whereunto man is given naturally.

Now, thir promises in the word, being diſtinguished from the threatenings, they are either promises of the law, or promises of the gospel. The promises of the law, they are made upon this condition, if we give perfect obedience to the duties that are enjoined, then we sall get the promise performed. Yea, we muſt

give perfect obedience to all the commandments of the law, or otherwise we are accursed; for this axiom abideth alway true in this respect, "Cursed is every one that abideth not in everything that is written in this law, to do them." There are many things contained in that. 'We must do them, and do the command perfectly; yea, we must do all the commandments perfectly: this is a legal obedience, and upon this obedience the promise is made. Secondly, there are evangelical promises, and these are contained in the new covenant, and in the New Testament: no (not) but there are promises that are contained in the law in the New Testament, and promises that are contained in the gospel in the Old Testament. But the evangelical promise is this, when God promises anything that is contained either in the law or in the gospel, not upon the condition of perfect obedience, but upon the conditions of faith and of repentance, and promises also to work faith and repentance in us: these properly are evangelical promises. For, in the new covenant there are two sorts of promises made. 1. There are conditional promises;—If we believe and repent, then we sall have salvation. 2. There are also absolute promises (and that is it only that makes the evangelical promises to be so far beyond the legal), that he sall infuse these conditions of faith and repentance in us. We have these promises made unto us, and therefore we must consider of them.

All of you are running backward from the way of life, instead of running into the way thereof; and there is no way of salvation but by faith and repentance. But there be many who thinks they have been walking into the way of life, because they can say, God be thanked, I did never no ill to nobody; I was not a thief nor a unclean person, a liar nor a drunkard: and so thinks to merit heaven by their own doings, but looks not to Christ. But I say, albeit thou nad lived als innocently as any who ever lived upon the earth, except Christ alone, thou cannot attain to salvation, unless thou believe and repent. And thou cannot have faith and repentance, unless thou get them from Christ; and we must live by him in that estate. And this is more than the first

Adam had, for God revealed his will to the first Adam, and he lived according to that, in obedience to it, but had not faith, nor knew not what it was. But we, because we cannot obey, and so live by doing, therefore we must continually run to Christ, and live by faith in him, having his promise. These promises that Christ has made, we must have them and receive them, otherwise they can do us no good; for many times God makes promises to us when we receive them not, and so they become unprofitable.

And we may not say that we have the promises, because we have the Bible in our house, or in our cabinet; that is not to have them as is meant here: but first, we must have them in our heart as the Apostle Paul says, for there is no cleansing of the heart, unless the promises be there. Secondly, we must have them in our understanding and reason; for God has given understanding and reason to men and women by (above) beasts; and therefore to that end that we may not be beastly, let us acquaint ourselves with the promises. Job 22:21, we are bidden "acquaint ourselves with the Lord;" and I know no better way how to be acquainted with him, nor by his promises: for how are we acquainted with a man, but when we have seen him, we know him by his face, and when we hear him speak? Yea, if we be well acquainted with him, albeit we see him not, if we hear him speak, we will know him. So we should look upon God in Christ in the mirror of the gospel, and in his promises, and be so acquainted with him that, when we hear a promise out of the word, we can say it is God who has spoken it. Thirdly, we should have the promises in faith also, that so we may understand and believe them. Many has the understanding of a thing, who in the meantime believes not that it is true; they can conceive and take up well enough what is spoken, but it is not mixed with faith, and so it does them no good: but we must mix the word with faith, especially the promises, or otherwise they cannot do us good. But when they are mixed with faith, there is no separating of us and them. Even as we strive to mix . meat and drink together in our stomach as well as they can, that so they may abide and do us the more good;

for when the word and faith are mixed together, then they are sure; and it is only faith that keeps the word fast into our hearts that it slip not from us, and makes us to embrace it and keep it fast. And therefore the Apostle says of these rehearsal of believers, Hebrews 11:13, "They embraced the promises;" even as a man does his dear friend who has been long absent from him: he sees him coming to him, and he runs and meets him, and embraces him heartily in his arms. So when I would have a promise of God for anything, and I have been secking after it; and then, when I hear it spoken, or reads it, then I glaum (grasp) and grip to it, and embraces it in the arms of my faith, as one whom I love most dearly. This is like that grip that old Simeon gat of Christ in the temple: he gets him in his arms, and not only in the arms of his body, but also in the arms of his soul by faith, and says, "Now letteſt thou thy servant depart in peace; for mine eyes have seen thy salvation." And, indeed, he had him faster in the arms of his faith nor he had him in his bosom; and there is not a better way to embrace Christ nor in the promises. And there is no other way to be partakers of Christ now, as he is absent from us, but only to be partakers of him by faith in the word and sacraments. Fourthly, we muſt have the promises also in our memories, that so we may at fit opportunities and occasions bring them out there in the time of our need. For wherefore serves all my having the promises in my heart, and underſtanding of them, if so be that I have not faith to believe them, and if I have not the use of them, when I have ado with them? When in trouble and diſtress, and when the soul is wounded through sin, and in fear of the juſtice and anger of God, and then I cannot remember of one promise to comfort me, wherefore serves all then? And for this end there is a promise made, that the Spirit sall bring all things to your remembrance. That is, what was spoken to you before, and in the meantime ye underſtand it not, and so could not believe it, yet in the day when ye have ado with it, I sall bring it to your remembrance. And this has been very sensible at some times to some poor souls, who has applied themselves to take up the promises, and

to believe and remember them. At that time they could not get it done, and it may be, chop[1] them when they were come out of the kirk from the preaching, they could not tell ten words of it, yet nevertheless in the day of their trouble and distress they have found great light and also great comfort therein. Fifthly, we should have the promises also in our mouths, that so we may tell to others what the Lord has done to us. He says not, because the promises are written, cleanse yourselves from all filthiness of the flesh and of the spirit, but "Having therefore these promises, cleanse yourselves, etc."

And therefore, I would have all of you to strive to have these promises in your understanding and heart; then to have faith to believe them; and then have them in your memories, to bring them out when ye have ado with them; and have them in your mouth, to make profession of them. And having the promises so, ye may say a great word— that ye have very mickle. Ephesians 3:16, they are called the riches of the saints; and indeed, if so be that we have the promises, then we have riches enough. The promises, they are like unto rich mynds (mines); ilk ane sees not, nor knows not, of the riches that is in them, but the man who has it knows himself to be rich enough, so long as that is to the fore: so the child of God, when he has gotten a grip of the promises, and knows that they belong to him, he esteems himself to have unsearchable riches that are past finding out. Psalm 119:111, David speaking of the promises and judgments of God, he says, "They are my heritage for ever." That is, he thought them not to be such riches as moveables were, that might easily be removed from him, but they were his heritage: and then they were not such heritage to him as his kingdom was, for he was only to bruik (possess) that during his lifetime; but they were his heritage for ever. As we use to say, they were his Magna Charta, his great charter. And then, for the excellency of the promises, there is nothing can uphold us under afHiction, or can give us ease, but only the promises

1 *Chop*. Tap on the shoulder, i.e., Ask them abruptly.

of God: it is only the promises that upholds under afflictions. And therefore, I would exhort you that ye be not ſtrangers to the promises; for if ye be ſtrangers to them, ye will be ſtrangers to God, to Chriſt, and to the Holy Spirit, and to all the means of your comfort. And yet it is a pitiful thing that ye should be such ſtrangers to the Word of God, wherein the promises are contained. Now, how many of you is there, and{ pose you upon it presently before God, that could say, I have a word of promise to uphold me in such a thing? And yet there is nothing that can uphold but the word of promise, accompanied by the Spirit of God. And therefore I would exhort you, in the name of Jesus Chriſt, to be acquainted with the promises; for they are *pabulum fidei*, the food and nourishment of faith: and therefore, lay up the word of promise into your hearts, that ye may feed upon it. And then ye need not to fear to be overcome by any tentations; it ſall be like a plank to ane when they are caſten to shipwrack: when the ship breaks, they may take them to that plank, and while they keep it, they ſall not perish; whereas these who has it not perishes. And therefore pray to the Lord, that whenever ye come to hear the word, ye may underſtand what is spoken to you, and lay it up in your heart, that ye may have faith to believe, that ye may keep it into your memory, and the Spirit may bring it to your remembrance, and that ye may have the word of promise also into your mouths, to bring it out there as need is. And learn to souk (suck) consolations out of thir breaſts of the promises, to uphold you in your ſtraits; as it is Isaiah 66:11, the promises there are called "the breaſts of consolations," for the promises, they are the paps of the kirk, whereby milk is furnished to every Chriſtian soul within the kirk, to feed and nourish them; and if so be that any want the comfort of the promises, they are like new-born babes, who wants the mother to give them suck. If all that ye have been hearing, all your time, evanish out of your memories, and there abide none of it there, then miserable ſall your case be. But these who has the promises in their underſtanding or heart, in faith, in their memory, and in their heart (mouth?), O

but they may say a great word!—they can be in no case, but they know where to find a remedy. They are like a garden wherein a man has all sort of medicinal herbs healthful for the body, and he can chap out (choose) ane herb there for any disease that can be. As such a garden is for the/body, sc is the promises a garden of spiritual herbs for the soul; and he who is ane spiritual herbiſter (herbaliſt) will find out ane herb there for what disease the soul can be in. These promises are as the pool of Bethesda, that was a cure for all sort of diseases of the body: so this pool of the promises is able to cure all sort of diseases that can be upon the soul, if so be that they be sensible of their disease. Now he makes this having of the promises even the ground of his exhortation. Then we may see here, that the having of the promises of God are a band (bond) of obedience to us. Because God has made promises to us, and we have received promises from him, therefore it is that we should obey the commandment of God, whatever it be. And therefore ye see that the Spirit of God in Scripture proceeds after this manner: "Let every one that calleth upon the name of the Lord," or "has called upon the name of the Lord," that is, every one who by profession are Chriſtians, what should they do? "depart from iniquity." So the profession that thou calls upon the name of the Lord, and art called a Chriſtian, is a band sufficient wherefore ye should depart from iniquity. And the Apoſtle Paul, he has had mind of this: Romans 12 at the beginning, he says, "I beseech you, brethren, by the mercies of God." Now what would he infer upon this? Even this; I would exhort and beseech you by these mercies, "that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." And the Apoſtle Peter, he ſtrikes upon this ſtring also when he says,[1] "And if ye call on the Father, who without reſpect of persons judgeth every man according to his works, pass the time of your sojourning here in fear." As if he said, Ye call God your Father, and by virtue of the covenant of

[1] 1 Peter 1:17

grace ye are his children; and therefore, seeing it is so, it becometh you, as dutiful children, to pass the time of your sojourning here in fear. And 1 John 3:3 "Every one that has this hope purifieth himself, even as Christ himself is pure." Not that any man can get this done in quantity, but he labours to this same pureness in quality; he strives to be like Christ in everything, although he cannot attain to that same measure of perfection.

First. This is a suitable thing for Christians, to look upon the covenant of grace, and to have it dwelling in their hearts, and for you to let it have a residence into your souls, that so ye may still have fire there to consume your sacrifices always, as there was always a fire upon the altar in the temple. This is a suitable thing then for us, to labour to have our souls purged by faith and repentance, if we would have Christ to dwell there. But if so be that we be making no preparation for him, then it is unsuitable, and it is also unlikely that he will dwell there. Any would think it a meet and a likely thing, if any man said to you that a king were coming to his house, if ye saw him dressing them and putting them up, if he had any hingings (hangings), and putting all in the best order he could: but if so be that ye saw him not dressing his house anyway, ye would say, it were all but idle tales and jeists (jests), that this man said the king was coming to his house, for he is making no preparation for him. Even so, sall it be said that God has chosen you for a habitation for his Spirit to dwell into, and yet, for all that, ye sall remain in all sort of filthiness that a pagan commits? Or if ye abstain from any sin, it is not for respect to God or to Christ, but for some other by-respect, it is a unsuitable and a unlikely thing to say that Christ is to dwell there. Secondly. If we will lay hold upon the promises, it is also possible that we may get faith and repentance; for when God makes a promise to us, and we receive it from him, then it changes the heart and makes it new. When man makes any promise to us, it changes not our heart any whit; but when God makes a promise to us, it changes our heart, and changes us without also. And therefore, if we lay hold upon the promises, we must labour to this sanctifica-

tion and cleansing, both outwardly and inwardly, by all possible means.

Now, if we will examine ourselves by this, we will find that that same mean, whereby the Lord uses to induce natural men to the obedience of his commandments, that same is the very mean how they embolden themselves to break all his commandments: and this is, indeed, to turn the grace of God into wantonness. They say, God is merciful, and exceeding merciful; therefore I will continue in my sins and my wicked life a while, and yet in end I will repent, and then God will be merciful to me. Men, indeed, are not that (so) shameless, for the moſt part, to say this with their mouths, but their mind is evermore running that way in this mad course. Ezekiel 33:11, it is said, "As I live, sayeth the Lord, I delight not in the death of a sinner." O then, says one, what needs me to be soliſt (solicitous) for my salvation, seeing God delights not in the death of a sinner ! for I know that I am a sinner; but he delights not in my death, and so I sall not die. But what says hein the next words? "But that he should repent, and be saved." And so every sinner muſt repent him of his sins, otherwise he cannot attain to salvation. And likewise it is said, "Whosoever sall call upon the name of the Lord sall be saved,"[1] O then, says one, I sall be saved, for I call upon the name of the Lord. But see what is said in another place: "Let every one that nameth the name of the Lord, depart from iniquity."[2] So if thou join calling on the name of the Lord and departing from iniquity together, then thou needs not to doubt but thou sall be saved; but if thou depart not from iniquity, thou sall not get salvation by calling upon the name of the Lord. Again, "God will have all to be saved." But how? "He will have all to come to salvation, by the knowledge of the truth."[3] This is nothing else but mere presumption, when men are emboldened by the promises of God to go on in sin, and therefore beware of this. Is it not

[1] Romans 10:13
[2] 2 Timothy 2:19
[3] 1 Timothy 2:4

ſtrange, that we should think that the Lord will choose us to be temples for him, and yet in the meantime that we ſall not purify ourselves, and that he who is in heaven should make promises to us who are on earth, and yet that we should not cleave unto him? He says, "If I be your father, where is my love? if I be your God where is my fear?"[1] If thou be the child of God, then thou will love him; and if thou love him, then thou will be loath to present a foul soul to him to dwell in, and not to grip to (lay hold of) his promise, when he makes it to thee.

III. Now for the exhortation of purging, I will not ſtay now upon the particular parts thereof, to point them out unto you. Only this one word now, and we ſall refer the reſt to the afternoon.

There be three Chriſtian duties that, one or another of them, are continual actors in the life of a Chriſtian, so long as he is in this life: 1. Watching, 2. Trying, 3. Purging and cleansing.[2] Firſt, there is watching, whilk is opposite to that slumbering that is naturally upon the soul of men and women. Because the Chriſtian knows that he is subject to slumbering and to security always, but especially when he should be moſt watchful; and therefore he ſtrives to watch diligently and circumspectly over his ways. Secondly. But because he knows he cannot so watch but he is beguiled, and some enemies win (get) in, therefore he begins to try what has wun in that should have been holden out. And having tried, then he finds great uncleanness and filthiness both in thoughts, words, and actions; so that he cannot deny but he has failed, and drawn on guiltiness upon himself. And therefore in the third roum (place), he begins to purge himself by repentance, and to make his apology. And he goes to the throne of grace, and presents himself there in the name of Jesus Chriſt, and makes his confession, and says, I set myself to watch over my ways; and now I have tried how I have watched, and I have found that I have failed many ways, in my affections, words, and deeds.

[1] Malachi 1:6

[2] Vide Supra p. 87, where the same TODO thought occurs.

And therefore I desire that I may be cleansed from my guiltiness, contracted thereby, by the blood of Jesus Christ, shed upon the cross to take away the guiltiness of sin, and from my filthiness, that I sin no more for time to come, by thy holy Spirit; that so my labour of this kind may be less afterwards. And, indeed, I know no other purgatory but this, to crave to be purged of the guiltiness of sin by the blood of Christ, and so to get justification, and of the filthiness thereof by the holy Spirit, and so to get sanctification.

Beloved, if ye would carry but this mickle away with you of this whole practice, and put it in practice afterwards, then I would say that ye had profited well for your coming here this day. 1. That ye would resolve henceforth to bend up your watch, and never to let it rest, but hold it continually going night and day. 2. That all of you would resolve, that at least every day anes I will try myself wherein I have failed. 3. When I have watched, and tried, and found out my faults, then I will not cease till I purge myself. TFor it is a hard matter for any to go to bed before they perform these duties, for they cannot tell if ever they sall rise again. And it is a harder matter, when they have watched, and tried, and found, and yet resolves that they will not, nor cannot forsake them,—whenas their sin is to them as their right eye, or their right hand, that they cannot quite it: That they will say, I know this to be a sin, and yet I have found it so sweet to me this day that I cannot quite it, but I must fall to it the next day again: or, I know this to be a sin, but I have found great profit by following of it, and therefore I cannot quite it, etc. But whatever it be, thou must resolve to quite it, if it be sin, or otherwise it sall make a separation between God and thee eternally: for to do so is to put up another God beside the true God, whereas the first commandment says, Thou sall have no other gods before my face. But let us watch over our ways, try ourselves daily, and having found out our sins, labour to be purged of them, and then resolve to forsake them, how dear soever they be unto us. Thus

sall we have peace in our souls here, and salvation in the world to come, through Jesus Christ. To whom, etc.

Preface

It was not without a grave and weighty consideration that our Lord and Saviour said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the prudent and wise in the world, and revealed them to babes." And at another time he said to his disciples, "Unto you it is given to know the mysteries of the kingdom of heaven; but unto others it is not given." For surely if we in this nation would cast our eyes through the rest of the world, we may say that in this respect we live in a happy nation, wherein the Lord has given us to know these things that are hid to the prudent and wise in the world. And even in this same nation also, he hides these things from them who are most prudent and wise in their own eyes, and reveals them unto these who are simple and ignorant ones; for there be many, even amongst ourselves, who are living into the sink of idolatry and papistry, and are popishly affected. And yet the Lord, he not only reveals these things to us, but he is also so good that he is pleased to enter in a covenant with us. The excellency of this would not be so well known, if all were in such a case; but it is hid from many who are otherwise wise and prudent. And when we look to that part of it, what can be the cause of it? We can see no other cause for it, but only because it is God's good will and pleasure: for it is the prudent and wise who should know things best, and yet the Lord passes by them, and gives the knowledge of things necessar to salvation to these that are simple and ignorant, in regard of them. And therefore let us be thankful to the Lord for revealing these things unto us; and let us crave the increase of them from himi. And for this end, let us now pray unto the Lord, that he would be pleased to give us further matter of praise and glory to his name, and of comfort to our own souls, in the name, and for the merits of Jesus Christ. As it sall please, etc.

Sermon—2 Corinthians 7:1 (continued)

This text, for the scope and aim of it, is most excellent, because the scope and aim of it is holiness. For the order thereof, it is by way of inference: "Having therefore these promises." Ye heard he called thir people "dearly beloved," albeit he was far absent from them, and albeit it was not so mickle of comfort he was speaking to them, as it was of exhortation,—that they would bring out fruits, as became them. Ye heard also that the ground of the exhortation is, "Having therefore these promises;" whilk promises are laid down in the former chapter. That they should have the Lord to be their God, and they should be his people: that we should be a temple to the Lord, and he should dwell in us, to rule there: the Lord to be our father, and we to be sons and daughters to him. "Having therefore these promises, let us cleanse ourselves," etc.

I was telling you also that besides these civil promises that one of us makes to another, and besides the religious promises that we make to God, there are also divine promises that God makes unto us out of his Word; and of these promises it is that he means. And we should think upon these promises, because they dispose us to keep these promises that we make to God and to man. And I told you also that ye should not only take heed to the commandments and threatenings in the Word, but ye should also take heed to the promises thereof. And I told you that beside the promises of the law, there are also evangelical promises: and I was showing you that we must have these promises of the gospel in our understanding and heart; we must have them in our affections, to believe them; we must have them in our memories, that so at fitting occasions we may remember them; and we must also have them in our mouths, that so we may speak of them unto others. I was showing you also how excellent these promises are: they give riches and delights, and full contentment to our souls. And these promises that God makes unto us, they are the grounds of holiness and of obedience to the commandment of God, and not as the world makes them, grounds of disobedience

and unholiness; but to the child of God they are grounds of obedience and holiness. And he gives promises unto us for that end, that we may honour God, and thereby save our own souls. And then I closed with this point, that beside watching over our own ways, that so we may walk circumspectly and exactly in them, and beside trying of our ways also, (for when we have done our best in watching, we cannot walk as we ought to do, but still we fail in many things,) we must also try. And when we have tried, we may not rest there, but we must also purge and cleanse ourselves; for he who walks most exactly will see many pollutions in his ways, and so he will see a necessity of purging, that so he may live with a good and a quiet conscience.

Now, for the particular branches of the exhortation, they are two. 1. In respect of sin: We should purge out sin altogether; —"purge ourselves from all filthiness of the flesh and of the spirit." 2. The second branch is in respect of holiness. As we should purge out sin altogether, so we should "perfite holiness." 3. And, lastly, follows the necessary grace that we must take along with us in all this course, both in purgation from sin, and perfecting of holiness; whilk is "The fear of God."

Now only one word in the general, before I enter upon the particular parts of purgation, and this is it. This is a duty that is required of every Christian, that he cleanse himself: this is ane exercise that is daily incumbent to every Christian, while he lives here clothed with the filthy rags of sin and of uncleanness. And therefore we are bidden purge out the old leaven of wickedness, of envy, malice, etc.: and all these exhortations that the apostle has in his epistles, whereupon he insists so mickle, of laying aside the old man with his works, of casting aff the works of darkness, crucifying the flesh with the lusts thereof, etc., all of them tends to this same end, to purge ourselves from all filthiness of the flesh and of the spirit. So that I need not to press that duty upon you, because it is so necessar a duty.

Now for the means that should be used for this purgation, ye will find them to be set down in scripture. This work, it is

ascribed to divers instruments. 1. It is ascribed to the word, and to the sacraments. 2. It is ascribed to afflictions; they are said to purge us. 3. It is ascribed to the blood of Jesus Christ; and his blood is as the laver of purgaticn, whereby we are washen and cleansed from all our filthiness. Sometimes it is ascribed to God, working by his Spirit: and sometimes this work is also ascribed to ourselves. We are bidden "purge ourselves." And this work, it is truly, properly, and deservedly ascribed to all these; and therefore all of them are required for our purgation, but in a diverse sense. The word, and the sacraments, and afflictions, these are worklumes (tools) only, whereby the master of work, he works the work. Then the blood of Jesus Christ is the meritorious and deserving cause, whereby we are purged from our guiltiness and sinfulness, for it is the blood of Jesus Christ that merits that God should work by the word, and sacraments, and afflictions, to cleanse us. And then our purgation, it is also ascribed to God by his Spirit efficiently, for it is the Spirit of God that is the efficient cause of our purgation. And then we ourselves, we must purge ourselves also as fellow-workers with the Spirit, and by giving our consent to the work, and craving that the work may be done. God commands every Christian to watch over themselves daily, and to try themselves; and when they have watched all the best, there is a necessity of purging: and we cannot purge ourselves, but it is the Spirit of God that must do it, and yet we are commanded to do it. And we are also said to purge ourselves in these respects. 1. In respect of our admittance of the working of the Spirit of God. The Lord lets us see by his Spirit that there is such a filthiness of sin in us, and that makes us desirous to be purged of it: and being desirous of it, then we admit the working of the Spirit of God for that effect. Now this is not that in any ways we do this from ourselves, but only by that wakening that we get from the Spirit of God, letting us see our uncleanness; whilk makes us also to know the excellency of that work of purgation: and so when the Spirit of God begins to work, we do ddmit the work. 2. We are also made to work with the Spirit, and so to be

fellow-workers with him in the same work. 3. The Spirit also gives us such ſtrength, that when we begin to find the work to grow cold, then we excite and ſtir up the work of God in ourselves. All thir things, and these different parts, they are sensible to every chriſtian soul who has known what the work of purgation means—ane admittance of the working of the Spirit, ane fellow-working with the Spirit in that same work, and ane exciting and ſtirring up to the work, when it begins to grow slacker than it has formerly been; all these being wrought also by the Spirit of God.

And then, for the means whereby this work of purging of ourselves is done, ye know how things uses to be purged. The firſt thing that a man does who would have his body purged, he presents his petition to a physician who has skill. He finds that there are great diſtempers in his body, whilk threatens the wrack and ruin thereof, and he tells the physician of these humours, and receiveth a purgation from him, it may be at the mouth, that worketh through the whole parts of his body. And so as it is, John 15:2, "Every branch that bringeth forth fruit, he purgeth it, that it may bring forth more fruit." Thus the axe of the word is taken, and by it all superfluous branches are cut aff, that so the good branches may so much the better bring out fruit. Then the body is purged by sweating. Surely, beloved, if we would be purged from our sins, we muſt run to the physician of our souls, and say as the leper said, under the law, "I am unclean, unclean," and beseech the Lord that he would cleanse us from our filthiness and uncleanness. And then, when he takes the work in his hand, he puts in faith into the heart as physick, and it purifies the heart and all other parts from superfluous humours; and it goes through the whole entrails, as it were, of the spirit and of the mind. And then the word, again, it is as the axe to cut aff all unprofitable branches, that so the branches that are profitable may thrive so much the better. And repentance, it is the opening of the pores by sweating; and the groans and tears that comes from a sorrowful heart for sin, they are like the humours that comes from these pores.

All of us should ſtudy to know these, for the knowledge of them, it is profitable for us, and it is also moſt necessar. For, by this purgation from our sins, we get a teſtimony of our election. If we be not purged from our sins, we cannot say that we are chosen of God; (we may well presume of it;) and we are bidden give all diligence to make our calling and election sure. And, moreover, the Spirit of God says, No unclean thing ſall enter into the kingdom of heaven, and all of us are unclean by nature; and that is sure, if we be not purged while we are here from our sins, we ſall never come within heaven's gates. And so we muſt be made meet for heaven before we come there, and it is only God who makes us meet for heaven; but he makes us also careful to see ourselves meet for it. And it is a pitiful thing that we ſall be desirous to have all things neat and cleanly, and yet that we ſall not have a desire that we ourselves may be neat. And, indeed, this should move us to be about this work, and to beg earneſtly to have it done, for God can look upon no unclean thing. How ſall God, who is so holy a Lord, look upon us who are so unclean, when we ourselves cannot abide to look upon a thing that is unclean, but when we see it, we will skunner (feel diſguſt) at it, and turn our backs upon it? Even like that man Esau, he was a foul, beaſtly, profane creature. The word that is used to express him by the apoſtle is very emphatick and significant;[1] it is taken from the threshold of a door, whilk uses to be the foulеſt part in all the house: if there be any filth upon our shoes, we will wipe it aff them there, that so we defile not the reſt of the house with it. So that man Esau, he never suffered a tentation to go by him, neither to ungodliness, or uncleanness, or unrighteousness, or cruelty etc.: whatever tentation offered itself to him, he followed it. Such persons as these, they can have no certainty that they are chosen of God, or that they ſall ever come to the heavenly and spiritual Jerusalem; yea, they are unworthy to live upon the face of the earth, and to breathe in this air: but the children of God,

[1] βέβηλος, Hebrews 12:16

they will still be labouring to purge themselves, knowing that they have much filthiness. But these who purges all other things, and does not labour to purge themselves, it is like unto a house that is fair and weil-faur'd without, and all things within it are well dressed also; but when ye come to the master of the house, he is all foul and evil favoured. Even so are these who labours not to purge themselves, and yet there is nothing in all the house so foul as we are.

1. Now, for the first branch of the exhortation, to wit the purgation, the apostle leads us to the consideration of thir parts in it. 1. Who they are who should cleanse themselves. 2. Fra what it is they should cleanse themselves. 3. How far they should labour to this cleansing of themselves, and how far the extent of it should reach. 4. About what it is, or the object whereupon they should take the pains thus to cleanse it: "the flesh and spirit."

1. Who they are who should cleanse and purge themselves? A. The apostle, he not only speaks to the Corinthians, to whom he was writing the epistle, but he takes in himself, "Let *us* cleanse, etc." Then the apostle, he acknowledges that he had need to be cleansed; and therefore the best who lives, unless they will affirm they are more holy than the apostles (whilk is a thing that none can say), must acknowledge that he has need to be further cleansed than he is. And therefore, as I told you before, it is said, John 15, "Every branch that bringeth forth fruit, my Father will purge it, that it may bring forth more fruit." The best only brings out fruit, and so had need to be purged, that they may bring out more fruit. And the apostle Paul, writing to the Philippians, confesses that he had not attained to perfection, but he was labouring to it so fast as he might. He sets the high prize of the calling of God, and the crown, before his eye, and labours by all means to see if he can attain unto it, and to the resurrection of the dead, that is, the happiness that is given to the children of God. 1 John 1:8, "If any man say that he has not sin, he is a liar, and the truth is not in him." And it were to be wished that this sort of justification were not so frequent as it is. We use to justify

ourselves, in saying that we have not sinned at all, and so seeks not justification by Christ. But the best of the children of God, they have sin in them, and there is good reason why it chould be so. First, that God alone may have the honour of man's salvation. If the best of the children of men could walk but one day, and had not their corruptions setting upon them, they would grow proud, and would think that in part they merited their own salvation. And therefore every day God will have the best of his children to acknowledge that they are beholden to him for their salvation, by letting them see their own corruptions. For, indeed, he watches not well over his own ways who sees not every day that he has need of the blood of Jesus Christ to cleanse him from the guiltiness of sin. Secondly, this is done also to the end that we may walk humbly with God. This was a thing that these who had only the light of nature were altogether ignorant of; even all the natural philosophers, albeit they attained to the understanding of many points, yet not to this. And he who is head of these philosophers, in all his Ethicks he speaks not a word of humility. But the Spirit of God teaches this point; and the child of God sees it to be most necessar for him to walk so before God. This is evermore the safest course for the child of God—to give the glory of all goodness to God, and to ascribe the cause of all our filthiness and wickedness to be from ourselves. And this is also a rule whereby to try religion. That is evermore the safest and surest religion whilk gives most glory to God and ascribes least glory to man; and that is the worst and most unsure religion whilk impairs anything from the glory of God and attributes it to man. And such was that religion that was coming in among us; but, blessed be God, he has put a bar upon the door before it, so that it cannot get entry. Now the consideration of this, it is a encouragement for all the true children of God; but it is a sore matter that there be but few who has use for this doctrine, and for that reason I will not stay upon it.

On the other part again, when we see such uncleanness both in ourselves and others, we should labour to purge

ourselves. And think not that this exhortation belongs only to these who are called Puritans, who will be precise, and would be religious beyond their neighbours; but it belongs to all sorts of persons, whatsoever they be. If so be that thou be altogether [unholy], then I am sure thou has need to cleanse thyself. If so be that thou has any measure of holiness, then thou has need to cleanse thyself more, that thou may have a further measure of holiness; and then, when thou has gotten more holiness than that whilk is required, and thou has need of, caſt all that by thee to these who are Puritans. But we should ſtill go fordward and labour to increase in the course of holiness, let them call us what they will; for these are not Puritans and Precisians who are ſtill labouring to be more and more holy, but I will tell you what a Puritan or Precisian is. They who ſtrains at a gnat, and yet in the meantime will swallow a camel. But he who ſtrives to cleanse himself from all sort of sin, if there be any ſainct upon earth, that is the man; for he ſtrives to ſanctity and holiness here, and his end sall be to holiness and happiness eternally in the world to come. The Lord suffers the beſt of his children to fall in many infirmities, whilk are not only sensible to themselves, but ofttimes they are evident to others; but not for this end, that they may be cried out againſt by the wicked in the world. But the Lord suffers them to be so for thatend: Firſt, he does it in reſpect of good men, that they may not be altogether dismayed and discouraged when they fall in sin, but they may have hope to get mercy and pardon, seeing others of the children of God has fallen in the like infirmities. Secondly, in respect of themselves, that they may learn to walk more humbly with God. Thirdly, he suffers it to be so in respect of ıill men even, to that end that the infirmities of the godly, when they see them, may be ſtumbling-blocks to them, whereupon to break their necks. They will say, How can yon man be anyways meet or profitable to inſtruct me, seeing that he himself errs, and falls in sin? Indeed he might say so, if so be that he saw him walking conſtantly in a course of smmng, and not labouring to come out of it; but when any sin

tyrannises over him, and he falls in it agalnſt his purpose, and labours to rise again als soon as he can by repentance and fleeing in to Chriſt, and flees the occasions of it for afterwards, then he ought to judge more charitably of him. And, indeed, we should not despise any help that we may get in grace, no, not of the weakeſt.

2. What is it fra whilk we should labour to purge ourselves? From all uncleanness. Firſt, ye may see here, if ye will mark the branches of the text, it is opposite to holiness; for we muſt purge ourselves from all uncleanness of the flesh and of the spirit, "perfecting holiness." Then ye may see that these two, the one of them are set againſt the other, to wit, filthiness or uncleanness and holiness. And from this ye may see, that whatsoever is opposite to filthiness is holiness, and whatsoever is opposite to holiness is filthiness. The lesson that we have to learn of this is, that every sin, of whatever sort or degree it be, because it is opposite to holiness, therefore it is filthiness. I wish that all of you could think of this aright. Pride yourselves in sin as ye will, as some men indeed does, I wat (wot) well there is filthiness there, and these who prides themselves in sin they pride themselves in filthiness: and that is a very ſtinking pride, and it is the worſt sort of pride that can be, for a man to pride himself in his own filthiness, how filthy he can be. It is not for a man to pride himself and to glory in his weakness, as the apoſtle did, (but in a better sense), but even to pride themselves in their filthiness. If we could get sin displayed and laid open to you, ye would think it to be the moſt vile thing that can be. When men begins to describe God, they take them to *via eminentiae*, as they call it, and indeed it is the meeteſt way how to win (attain) to any description of him. They take a view of the creatures, and puts all the flowers and chief ornaments of them all upon God, taking away their infirmities: and so by putting the perfection of the whole creatures upon God, they describe him thus to be God. Again, when we would describe what sin is, we would scrape all the filthiness that ever we heard tell of together, and make that

to be sin; for it is the foulest, dirtiest, most ill-savoured midden (dunghill) that ever was heard tell of. Men were wont to say that some things could not be known for their formosity; as the sun, it cannot be discovered well by us what the beauty of it is, it is so beautiful, and the cleanness of it so far above our sight that we cannot behold it. There be some other things again that cannot be known well because of their informosity, they being without form; as that chaos whilk was before the creation, if there was such a thing. And there be some things again that cannot be well known because of their deformity; and that is sin. Scrape all the filthiness in the world together, it is not so filthy as sin: it is a foul, dirty, ill-savoured thing. And, indeed, it is the worst favoured thing that ever either man or angel saw or looked upon. Ye know, if ye will consider of it in respect of God, it is als far opposite to him as the greatest deformity that ever was heard tell of to the greatest beauty that can be, as that whilk is most contrair to it. For holiness, it is the praise of God, but holiness is the dispraise of sin; so that, in respect of God, it is a filthy and most abominable thing, als far opposite to him as anything can be. Then in respect of the law of God, it is a very ill-faur'd thing; for the law of God, it forbids the least sin in thought, word, or deed. Indeed, if it were according to man's will, and there were a law to come out of his heart, it would be contrair to this law,—it would be a law of louseness and liberty; but God's law is contrair to all sin. Thirdly, in respect of the sinner himself, it is a very unclean and unholy thing; for it makes him meet to be a faggot[1] for hell's fire, and makes him altogether unmeet to inherit the kingdom of glory. And then, for the comparisons that are used in scripture to express the vileness of sin, they are many, and very filthy. There is nothing that we abhor more than we do leprosy, and yet the comparison of leprosy is used to express the filthiness of sin. Ye know, leprosy is odious in thir two respects. First, in respect of

[1] Websters Dictionary 1828: A bundle of sticks, twigs or small branches of trees, used for fuel, or for raising batteries, filling ditches, and other purposes in fortification.

the contagious nature thereof. Not only are they foul who has it, but it infects and spreads to others. Secondly, in respect also of the filthiness of the persons themselves who are leprous. And in both these respects sin is a most filthy thing; for it runs from one to another, and infects them all about (in turn): and then in respect of the sinner himself, he is compared to a dog, and not to a dog at any time, but to him in the most filthy thing he does, when he is licking up his own vomit that before he has casten. And he is compared to a sow, and not to a clean washen sow, but to a sow returning to wallow herself in the mire, and so to make herself all foul. And so sinners, they are compared with beasts when they be about their foulest actions; and the sinner, he is only compared with these because of sin, for if he had not sin and ane inclination to it, he would not be so. And if the sinner be so filthy, then [sin] itself, whilk makes him filthy, must be much more filthy. Happy were we, if we could come but this (thus) far on, that at the hearing of corruptions and expressing of them in our ears, our stomachs, they could rise against it in a hatred of it, and so to cast it out, never to return to it again! O but it were a sweet and a most comfortable thing for us, if, for all this, we could have a perfect hatred of sin!

3. The third point is, How far should we labour to this purgation of ourselves? "From *all* uncleanness." And, indeed, if we be of the children of God, and thinks to be ranked in that class amongst them, we should labour to purge ourselves from *all* uncleanness; and so there must be ane universality this way.

The Apostle Paul, when he is writing to Titus,[1] he says, "The grace of God has appeared to all men:" and in the epistle to the Colossians, when he is speaking of faith, he speaks of ane universality of all men. This universality is oft used in Scripture, and it is very comfortable: and these who are presumptuous, they are ready to apprehend mickle comfort to themselves upon this universality. Christ says, "Come unto me, all ye that labour, and

[1] Titus 2:11

are heavy laden, and I will give you rest unto your souls." This invitation is to these who labour sore under the heavy burden of sin, and are burdened with it, even as ane ox that has a yoke lying upon his neck, that is heavy and sore, and has a heavy burden in a cart harling (dragging) after him, that is both heavy and sore; and the comparison, I think, be taken from this same. There is a second universality spoken of in the word. And that is, whatever sin we be subject unto, though never so many or never so great, yet they may be pardoned, and can be pardoned unto us. If our sins were as the scarlet, or as the crimson, double-dyed, there is a possibility of the forgiveness of them wupon repentance. "At what time soever a sinner repents him of his sins, I will do away his iniquities." All of us are ready to apprehend these, and to apply them to ourselves for our comfort; howbeit, indeed, I confess, when a sinner is in the way of repentance, and is humbled under the mighty hand of God because of sin, he has need of all these encouragements to hold him up. But for the presumptuous sinner again, he has need to think upon this universality, that he ought to purge himself from all uncleanness and filthiness: and it is expedient and necessar that it should be so, for the law of God says that this ought to be done. The Apostle James in his epistle says, "He that obeyeth not in one commandment, he is guilty of all." Not that in breaking ene commandment, he is directly a breaker of them all; but he is guilty, as if he had broken them all. For there is but one lawgiver for all the commandments; and so he who despises one commandment, he despises the lawgiver, and so the whole law. And this universality of purging of ourselves from all sin is also necessar in respect of the curse due to the breakers of the law. "Cursed is every one that abideth not in everything that is written in the Law, to do them." So we see, when we look either to the commandments of the law, or to the curse that is denounced upon the breakers thereof, we ought to give perfect obedience to it. And the Apostle James says, "If any man among you seem to be religious, and bridleth not his tongue," that is, albeit he keep all the rest of the commandments,

yet if he keep not this one, "then all his religion is but in vain." And so he says that all the reſt of his religion is but in vain, if he bridle not his tongue. I suppone that a man should keep his heart right, and all his outward actions; yet if he rule not his tongue, but his words be wrong, then all the reſt are wrong also. And that is sure, when the heart of the child of God is anes thoroughly renewed, then he has a reſpect to all God's commandments, and he find this to be a moſt necessar duty. But there be some who labours to cleanse themselves from no sin at all, but goes on in a broad way all their time, and so fall headlong in the pit in the end. Others, again, are like Herod, who, because of John Baptiſt, did many things that he would not have done otherwise, and left many things undone because of him, that otherwise he would have done; but for that whilk was his right eye, and his right hand, he could by no means shed (part) with that: he keeped that faſt, and therefore all that he did served for no good.

And therefore, as ye would give obedience to the royal law, as ye would eschew the curse of the whole law, and as ye would not have your religion to be in vain, ye muſt labour to forsake all uncleanness, and to purge yourselves from all filthiness.

Where is this uncleanness placed? "In the flesh and in the spirit." It were but only a waſting of time, needlessly and idly to speak unto you severally of all the divers ways how thir words are tane in Scripture. Ye know that sometimes the spirit is taken for that part in any whilk is the work of regeneration, and that whilk yet reſts of the corruption of the old Adam is taken for the flesh: and so the flesh is said to luſt againſt the spirit, and the spirit againſt the flesh. But here the meaning of this is, the spirit is tane for the soul, and the flesh is tane for the body. Where ye may perceive that people are given to two sorts of sins. 1. They are given to sins of the body, as drunkenness, fornication, adultery, and all these sorts of sins; to speak ill and sinful words with their tongues; and so they make the members of their bodies to be weapons of unrighteousness, to fight againſt their own souls. 2. But besides these sins of the body, there are some sins that has

their properseat in the soul, as ignorance—this is the uncleanness of the understanding; for ane ignorant understanding, it is foul also with errours, unbelief, secret blasphemous thoughts against God, murmurings against God's secret providence. Schoolmen, they divide these sins in *carnalia et spiritualia*, and they may be so called indeed. The one may be called sins of the body, the other may be called sins of the spirit or soul; and both these sort of sins we ought to strive against. And ye know there be two sorts of creatures beside man. First, there are brutish creatures, as beasts, fowls, etc.; secondly, there are angels, whilk are creatures also, for they were not from eternity, albeit they remain to eternity (I mean now of the ill angels, the devils in hell, and infernal spirits). So there are two sorts of sins whilk men are given unto. 1. There are sins of the flesh; and these make us like unto beasts, because they make us beastly. And, indeed, it is mickle better to be a beast than to be created a reasonable creature, and yet to be inclined as a beast; indeed it had been better for us to have been created stocks and stones than to be brutish as the beasts are. 2. The other sort of sins that we are given unto, they are inward sins of the spirit; and these makes us like unto devils, for they are called evil spirits.

And therefore, if so be that we would not be like unto devils, or like unto beasts, we should keep ourselves from all uncleanness of the flesh and of the spirit. And therefore do not flatter yourselves, albeit ye think ye be free of gross outward sins before the world, and so be not beasts. That, indeed, shows that God has reformed thee from these, but if so be that thy soul be covered over with mistaking of the ways of God, and thou be given over to blindness of mind and unbelief, and thou have murmurings against God's providence, then if so be that thou calls a devil worse nor a beast, then thou art worse nor he who is polluted with these outward sins and yet is not subject to these

inward and more spiritual sins.[1] And therefore, deceive not your own souls, to flatter yourselves because ye are free of gross outward faults, if sobe that ye have infidelity, etc. Yea, the children of God finds these inward sins to be matters of greater humiliation than the outward are, for the Lord so keeps and hems them in that they are not scandalous to others, but he gives them daily and continual matter of humiliation within themselves.

II. Now the second branch of the exhortation is, "To perfect holiness." Ye may see here, by the order of the words, that first he would have us to purge ourselves from all uncleanness, and then to strive to perfect holiness. For, wherefore serves that, for any to strive to seem to be holy, and yet in the meantime to keep still their filthiness? This were nothing else but like a man that had a garden all overgrown with filthy weeds, and in the meantime he would go and sow it full of some precious seeds amongst the mids of these weeds. I confess there is no order of time between these two works of purgation and holiness, for according to the order of time both of them must go together; but in respect of the order of nature, the work of purgation goes before the perfecting holiness. There is mickle preaching and praying into the land, and yet there is but little holiness for all that; and what is the cause thereof? Because it is all sown among the humlocks (hemlocks) and weeds of sin and iniquity. But anes labour to purge out the old leaven of sin and iniquity, and anes having gotten that purged out, then labour to be holy, and ye will see the work of holiness to thrive with you. And if so be that ye will but begin to the work of purgation, and be going fordward into it, before that work be done, ye will perceive the work of holiness to be beginning in you.

"To perfect holiness." So as we must set ourselves against all sins, so we must also set ourselves to the performing of all duties; we must still be aiming at perfection in everything we set

[1] "As schoolmen speaks, *spiritualia peccata* are greater than *temporalia peccata*, so say I." Assembly 1638, session 15. Speech of Moderator against Mr. Thomas Sydserff, pretended Bishop of Galloway.

ourselves unto. This is the way of God's children—they all aim at perfection; this is to be a Christian indeed. Not as many who thinks themselves to be good Christians, and gives themselves out for Christians, and others think so of them also; but they content themselves with what they have attained to already; and if they aim at any more knowledge than they have, it is only to serve them in discourse, and not that they may attain to any further measure of holiness thereby. But the child of God, he always forgets that whilk is behind, he counts nothing of all that he has done, but bends forward toward the high prize of his calling in Christ, and acknowledges that when he is fardest on into the work—when he is even at the very last point of it—if God should leave him to himself, then he would not miss to fail. And therefore we must endeavour to perfect holiness, and as we pray in the Lord's prayer, "Thy will be done in earth as it is in heaven," that is, we would be at that, to obey thy will als cheerfully and willingly as the angels in heaven does, so we should be still endeavouring to perfect holiness till we be als holy as the angels and saincts who are in heaven, who are perfectly holy.

III. Now for the mean that he subjoins, to stir us up to both these duties, it is the "Fear of God." We must still take the fear of God along with us in every point of this whole work; for when we find occasions to sin, and finds also tentations environing us round about to tempt us to sin, and when we find our corruptions strong and would lead us into it, what is the only way to avoid these occasions, to overcome these tentations, and subdue our corruptions? Even to have the fear of God always before our eyes. For if so be that we be always strucken with the fear of God, it will make us to say with Joshua,[1] Sall I, who am such a man, commit such a trespass? I will not do it. The fear of God is as the watch of the soul; it watches us always that we get not leave to commit sin: we dare not do it, considering that God is looking upon us. And we should give heed to this, because it is the

[1]Evidently a mistake of the reporter for Joseph. See Genesis 39:9

Lord's commandment that we should fear him. Deuteronomy 10:12 when the Lord is promising to that people such a fat and plentiful land, what is it that he craves of them? Even that they fear him. For he knew that if they feared him, then they would labour to cleanse themselves, and to perfect holiness.

And then if we have the fear of God, it is also possible so to do. Not that I ascribe the work to man, when all is done—that it is possible to him; but it is possible in respect of the grace of God. For the Lord, he has promised to plant his fear in the hearts of his own, and it is not possible for any othir (either) to abstain from sin, or to set themselves to the doing of any good duty, but through this fear of God. They may well do it for fear of men, while men may see them; but in secret they will make no conscience of it, unless they have the fear of God; for they know that man sees not in secret, but God sees. 'Then the Lord conditions and promises to us, that if we have his fear, then we need not to fear any other thing: albeit all about you, as ye think, were turning upside down, then ye need not to fear, if so be that ye have the fear of God. This fear of God is like the needle, whilk brings the thread after it; so it frees us from all other fears. This fear of God that is here spoken of, it is not only in men and in the children of God while they are here, but it is even in the saincts and angels who are glorified in the heavens. It is not *metus culpae*, nor *timor poenae*, but it is *metus reverentiae*. Even the angels and saincts, albeit they be glorified in the heavens, yet in consideration of the difference that is between God and them, therefore continually they fear him. And therefore, in the fear and reverence of his great name, we rander to God, the Father, Son, and Holy Spirit, all praise, glory, and honour, for ever. Amen.

September 2 (probably)

Preface

The two following are emphatically War Sermons. It will be seen that they were delivered before the grant of an Assembly and Parliament, which was proclaimed at Edinburgh on September 22, and their probable date is the second of that month. The reasons of this opinion may be shortly stated. We learn in the Preface that harvest operations had been some time in progress; and the public recantation of Jesuit Abernethy which took place on Friday, August 24, is spoken of in the forenoon's discourse as already a matter of notoriety. On the other hand, September 16 was an important public Fast, and as there is no intimation respecting it in the course of these services, we are safe in concluding that they must have occurred on an earlier day than either the 16th or the Sabbath before that. We are thus limited to the day on which we have fixed.

It must therefore be borne in mind that at this juncture the state of national affairs was critical and alarming in the extreme. The most loyally disposed among the Covenanters had at length become convinced that the King was at one with his favourite ministers, and was bent on measures of coercion; so that it had been unanimously resolved to make preparations for war, and lose no time in placing the country in a posture of defence. Accordingly the object of the preacher in these Sermons is to "rouse his people to arms," and it is open and avowed, without much effort to preserve appearances. But the subject he has chosen gives him frequent opportunities of delivering the needful

> counsels and warnings, without losing sight of the higher objects of his ministry; and it is curious to observe how the most urgent calls to action, directions for the purchase of arms, and even judicious advice as to the conduct of soldiers in presence of the enemy, are mixed up with the concerns of the spiritual warfare, and happily conveyed in the form of allegory and illustration. In the subsequent discourse, the preacher expresses his satisfaction with the way in which his appeals had been responded to.

Beloved, ye have been thir days by-gane exercised about your harvest, and the winning[1] of your corns. And ye know that a seasonable harvest, being withal a plentiful harvest also, it is a very comfortable thing. For there is great pains taken before it come to that part of it, in labouring of the ground and sundry other things that are painful; and there is great charges also and mickle cost wared (expended) upon it, before it come to that; and there is also even great hazard in this, even of as mickle as is cast into the ground—it is all hazarded. And withal, as the Psalm[2] says, there is great grief and sorrow: "They go forth bearing their precious seed, weeping," because people, they must choose rather to defraud their own bellies of the sustenance thereof, before the ground be defrauded of the seed. But when the fair and abundant harvest comes, then it is a recompense for all these; for their pains it is turned in ease, and especially when all the corns are safe and into the barnyard. And then for their cost and charges that they wared, it is recompensed with profit and gain; and when it is so, it makes them to forget their former charges. And for their hazard, it is turned into a certain and sure possession: so that ye see, the comfort of a fair and fruitful harvest is very great, and it answers in everything to that whilk formerly has bred their grief

[1] *Winning*. The drying of corn, by exposing it to the sun and wind.
[2] Psalm 126:6

and sorrow. And so as that same Psalm says, "He that went forth weeping, bearing precious seed, cometh now home with rejoicing, bringing his sheaves with him." They get both their hands filled now, and: gets all their pains, their charges, their hazard, and their sorrow and. grief made up. I say, this should ſtir up all your hearts; who by nature are very senseless of a godhead, to acknowledge the providence of God in bringing things thus about, and to give praise unto him who has done this for you, and also should make you to insiſt in your prayers with God, ſtill to deal thus with you until the work be perfited; because it is only he who has the wind and the weather into his hand, and can direct and guide it as it pleases him.

But withal I would draw your minds to consider of another harveſt of a higher ſtrain than this natural harveſt of the corns. Know ye not well that all this by-gane year [has been] but, as it were, a labouring of the ground— mickle pains tane, and great travail, and a sowing of seed? And through all the parts of the kingdom, as there has been great pains, labour, and travail, so charges has been largely wared also, ay, I doubt not but of many, even above their power. And for hazard, has there not been, and is there not yet a hazarding of men themselves, and of all that they have? And why may I not join, that this has been done with sorrow and weeping, although not for that whilk they have hazarded, or for their pains or charges? For there has been, (albeit it is true, indeed, ye have but few of them in regard of others,[1]) divers days of faſting, weeping, and humiliation throughout the land. Now, sall we not think that after all this we have need of a harveſt, and should we not look forit? Ay certainly, this should

[1]At a former place, (Preface to Sermon, July 15, Forenoon), Henderson, speaking of the Faſts appointed to be observed on July 22 and 29, says, —"There is a common course taken now, that before Auguſt 12, throughout the whole kingdom, there sall be two days of solemn humiliation keeped." He adds,—"Now, *ye need not to look for these neither*, for I cannot be present with you." There is also reason to believe that the Faſt of September 16 was not observed at Leuchars, Henderson being again absent at that time in Edinburgh on the public business of the church and nation.

be our earneſt longing and desire; it should be our happiness, if we once had it, and the matter of our joy when it comes. And I may say that the time is now approaching very near, when ye ſall get either a great ſtorm and tempeſt, that ſall put away all your harveſt, and ye ſall have no recompense for all that ye have done, but matter of greater sorrow and grief than ever ye had, if so be that the Lord ſall take away the purity of Religion out of the land, and put in darkness, superſtition, and idolatry: or otherwise the time is approaching, when there ſall be matter of great rejoicing, if it ſall please the Lord to bleſs us with that blessing of a true and sound reformation of Religion, both for our own good and comfort, and for the weal and comfort of the poſterity after us. Then we ſall have a fair harveſt for all our pains, charges, hazards, sorrow: all ſall be made up.

And therefore I exhort you now, that ye would give the Lord thanks, and praise him for that, that he has beſtowed such a seasonable and such a fruitful harveſt of corns upon you,[1] and beseech him yet to continue it. And moſt of all I would entreat you to beseech the Lord so to bleſs the pains, the charges, and hazards of his people into this land, that they may be recompensed with a spiritual harveſt; that so for their pains there may be ease, yet not worldly ease, but spiritual; for their charges, profit; for their hazard of earthly things, a certain possession of spiritual things; and for their sorrow and weeping, there may be cause of rejoicing. There is not one of you who desires to serve and honour God, and to find comfort to your own souls, but if the Lord ſall be pleased to give such a harveſt as this to us, but ye ſall have cause of rejoicing, and all your pains, hazard, and charges ſall be made up. But wo unto you, if so be that the Lord withdraw his hand from the work, and work it not out: then

[1] Speaking of the harveſt of this year, Baillie says,—"There had been ane extraordinarie crope in that countrey the former year." Letter to Spang, of September 28, 1639. Although the remark is made with reference to the Lothians and the Merse particilarly, yet there can be no doubt that the harveſt generally was good.

your wo and sorrow is but beginning. And therefore, let us now humble ourselves before the Lord for our sins, whilk is the cause of all this that is come upon us; and let us beseech the Lord that he would put them out of the way; that so he may look upon us graciously, and be merciful unto us, through Jesus Christ.

Sermon—Ephesians 6:10-12

The holy apostle beloved, has been teaching, throughout this epistle what is the only righteousness of a sinner in the sight of God. He has told them that it is only the righteousness of Christ; and therefore he has been exhorting them to faith in Christ, and to believe in him for their justification. He has been also teaching them and showing them the way whereinto they should walk unto the kingdom of heaven, whilk is the way of holiness and of a godly life, and so instructing them of sanctification. And he has gone so far on in that, as ye may perceive in the former words, that he urges upon them and exhorts them to the performance of particular duties that every one of them owe to another, in that relation whereinto every one of them stands; as in a family, what is the duty of a husband to his wife, and of a wife to her husband, what are the duties betwixt parents and children, masters and servants, every one of them to another. Now, some would think that he had said all that were requisite to be said, and had no more to say. He has already taught them the way how to get righteousness and justification, and he has also taught them the way of holiness and sanctification, and tells them, every man and woman, what they should do, and how they should carry themselves in the places that God has put them in. Now some would think, what needs more? for this is all that can be said. And yet the apostle has more to say. When he has exhorted them to believe in Christ for righteousness, and they have resolved that they will only seek Christ for it; when he has told them that the way to heaven is the way of holiness, and they have resolved to walk into that way; and he has told them their particular duties, as they are particular Christians; yet he has more to say.

"Moreover," furthermore, for all that is said, this reſts yet. For that whilk is here set down, "finally," imports this much, that there is something yet behind that would be spoken of. And this is it, That ye, my brethren, to whom I speak out of love, and affectionately, would resolve now for opposition of enemies; and resolve now, that no sooner sall ye set yourselves to believe in Chriſt, and to live a holy life, as it becomes Chriſtians to do, but als soon ye sall be set upon and cumbered with the assaults of the devil and of his inſtruments. And therefore, seeing it is so, it is not possible for you to believe in Chriſt, or to go on into the course of holiness and sanctification, except ye take ſtrength with you. And whereas ye will say, (and it is true also), ye want ſtrength of your own, yet there is ſtrength enough in the Lord, and in the power of his might. And so there is a necessity, that ye muſt put on the whole armour of God, that ye may be able to ſtand out againſt the wiles of the devil; and so mickle the rather ye muſt do it, because the opposition that is againſt you is great. For ye wreſtle not againſt flesh and blood, such as ye yourselves are, but ye wreſtle againſt principalities and powers, againſt the rulers of the darkness of this world, againſt spiritual wickedness in high places. And then he tells them what armour they muſt put on: but because we will have occasion to speak of thir as we go through the words, we will not speak any further of them now.

That ye may take up the purpose the better, consider of it in these few particulars. There is the joining of these words with the former. He says, "Finally;" that is, there is something reſting, whilk is necessar to be spoken of. 2. There is the ſtyle or compellation whilk he gives unto them to whom he speaks,—"My brethren." 3. The third point is (so to call it) the external ſtrength, or that ſtrength whilk is without themselves, wherein he would have them to truſt and to rely, and in that ſtrength to be resolute and courageous, ſtout and ſtrong,—"Be ſtrong in the Lord, and in the power of his might." 4. There is the ſtrength that he would have them to have within themselves; albeit that ſtrength be not

from themselves neither, but from the Lord, yet they have it, —"Put on the whole armour of God." And for this armour, he shews them, secondly, the necessity of it,—how great need they have to put it on, not only by repeating the exhortation and doubling it, but he gives them a reason wherefore it is necessar—wherefore they should put it on. And that is, because they have to do in this conflict with many enemies, with mighty enemies, with malicious enemies, and with very dangerous enemies: and so there is a necessity because of that, that they should put on the whole armour of God. And then, in the following verses, he comes to the description of the whole pieces of this armour in particular.

I. "Finally," or, Furthermore. He is now drawing his letter to ane end, and he has said mickle to them. Now God puts it into his mind, by the secret instigation of his Spirit, that there is more to write yet, whilk is necessar for them to know, and whilk they must resolve to do, and to practise, or otherwise all the rest will be but lost labour; and this is, to give them warning of ane conflict against spiritual enemies. Then, beloved, we may see here that we must resolve upon this. Suppone that we had gone this far on, (as I wish from my heart that I might say this of you all), that we understood the doctrine of justification, and did believe that we could not be justified but by faith in Christ, and although that we had entered into the course of sanctification, and resolved to go on into it, and although that every one of us, in our stations and places, had resolved to do our duty one to another, the husband to the wife, and the wife to the husband, the parents to their children, and children to their parents, masters to their servants, and servants to their masters again, etc., yet there is more required of us than all that; and that is even christian courage and resolution. We must resolve to have strength, that we may fight against principalities and powers, the rulers of the darkness of this world, and against spiritual wickedness in high places. No sooner sall we set ourselves to believe in Christ, and to do the duties of holiness that he requires of us, but incontinent we will be assaulted by

many mighty, malicious, and dangerous enemies. Ye may see this to be true from time to time in the example of others. No sconer is our Lord Jesus Christ baptized, and entered into the course of his ministry, no sooner is that voice heard from heaven, "This is my beloved Son, in whom I am well pleased," no sooner is that, I say, than he is als soon led of the Spirit into the wilderness, and is there tempted of him [the devil] forty days. So the first thing that ever he meets with fra (from the time that) he enters into his ministry is a tentation from Satan. Howsoever, indeed, it was but needless, for he might know he would not prevail, yet he would assay it. And in Matthew 16, when he is gone farder on into the course of his ministry, and he is showing to the disciples how that he must go up into Jerusalem, and suffer many things of the elders and of the chief priests, and should be killed, and buried, and should rise the third day again, whilk might have been a comfort to them, that he was to rise so soon again; but what says Peter? He began to rebuke him for saying so, and says, "Be it far from thee, Master: this sall not be unto thee." He was loath that he should go up to Jerusalem, to suffer anything of these men, howbeit indeed it was the only mean both of his salvation and of all mankind who are to be saved. But what says our Saviour to him? "Get thee behind me, Satan, thou art ane offence unto me; for thou savourest not the things that be of God, but the things that be of men." For albeit Peter, as he himself thought, spake it out of simplicity, and out of love to his Lord, yet it was Satan who stirred him up to speak so. Then, certainly, we may see by this that when we are doing that whilk is most acceptable to God, and we have his approbation and warrant for the doing of it, and the doing of it may make us acceptable to God, we will not miss to meet with tentations and impediments from Satan and his instruments whom he stirs up. We may see the example of this to be clear in the apostle Paul, Romans 7, He says, "The good thing that I would do, I do not, but the evil that I would not do, that I do." That is, that same thing that he kent to be ill, and resolved against it that he would not do it, and strave against

it als mickle as he could, yet he was harled (dragged) and drawn to it by the power of his corruption: and that whilk he kent was good, and he had resolved to practise it, yet, by the power of his fleshly corruption, he was either drawn from it, or made to do it slightly. And therefore we must set ourselves for such a conflict as this. And 1 Thessalonians 2:18, the same apostle writing to them says, "Once and again I purposed to come unto you; but Satan hindered me." That is, Satan, that enemy of God's honour and of man's salvation, he envied that work of grace that was wrought amongst you, and my ministry that was the instrument of it; and therefore he hindered me once and agam by casting in some stays into the way, as I was coming to you to encourage you to stand fast, and to exhort you to go on. Ay certainly, there are none of the children of God, no these of them who are most highly privileged this way with grace, and with the Spirit of God, but they are assaulted this way: and these tentations will at some times be very sensible to God's children, and has been sensible to all, and to the best of them. Adam, when he was in innocency, albeit he was not tempted for any sin that he had already, or for any seed of corruption that he had, yet he was tempted by Satan to sin. And our Saviour Christ, as I told you, albeit he had no sin, nor could not be overcome by no tentation, yet he was tempted, as the first Adam was, but with a great sin.[1] For the first Adam he was tempted, being without sin; but he resisted not the tentation, and so he was overcome: but the second Adam, being tempted without sin, he resisted the tentation, and so he overcame it. And David also, who was a strong champion, he had many tentations of this kind: he was full of them all the days of his life.

And moreover, beloved, I would not have you to think that it is so only concerning the case of a particular Christian, that fra anes he have any work of grace, and is renewed by it, he is assaulted and set upon by Satan; but it is even so also with the kirk of God. Whenever the kirk of God in any part has had a

[1] *But with a great sin*—i.e., the result in Adam's case was a great sin.

sound reformation according to the word of God, and has been labouring ſtill to have it more and more sound, then Satan seeks, both by wiles and also by violence, how to hinder such a good work, that it be not wrought, and that it thrive and prosper not: and when it is begun and gone on in any degrees, he labours if he can bring it back by any means. So it has been in all Chriſtian kirks ever since the beginning of the plantation of the gospel. So was it with the kirk of Rome, and may be seen to be so to this day. So was it with the kirk of Corinth, of Ephesus, of Galatia; als soon as the gospel is placed and eſtablished among them, als soon as they began to believe in Chriſt and to follow the course of ſanctification, als soon Satan laboured by all means possible to hinder the work, and to assay his wits for the hindrance of it. And may we not say that it has been so in the kirk of Scotland also? For no sooner was the gospel eſtablished into this land, and people were begun to repent and to believe, and to bring out some fruits of holiness in their lives and conversations, and the kirk was in some measure reformed according to the word of God, and was daily going on in the work of reformation, and purposed to go on into it as God should give them light, than incontinent Satan he began to work also, and to try his moyen,[1] to see if he could hinder the work; so that every day the servants of God had opposition in their working. And he began very craftily to hinder the work, even by schism and division between miniſter and miniſter, every one of them being contrary to another in his opinion and judgment; whilk was a very crafty work.[2] And then prelates, their pride and their covetousness

[1] *Moyen*. Means of whatever kind.

[2] The cunning ſtatesmen who successively adminiſtered the government of James well underſtood that all their efforts for the subversion of the Presbyterian polity would be in vain, so long as the miniſters of the kirk remained united in its support. They were early successful in ensnaring some excellent and well-affected men into a partial compliance with their measures, thereby compromising them with their more discerning brethren, and laying the foundation of dissensions and ſtrife which they managed to foment and keep alive till their purposes were fully served.

did appear, whilk was the secret cause of the division of the ministry, and the only cause next unto Satan's malice. And how they proceeded in their course of pride and covetousness may be yet remembered; for the story is not that (so very) old since the beginning of it. First, they behoved to be voters in Parliament, in name of the kirk, whilk was against the minds of these who were best affected to the truth, that ever it should have been so.[1] Then that behoved to be granted to them, to be constant Moderators, that they might not be put out and in by their brethren, but they behoved still to keep that place, whether they were fit for it or not.[2] Then they behoved to be Lords of his Majesty's High Commission, that so they might have high power and place above the rest of their brethren.[3] And, fourthly, they behoved to have ecclesiastick power above them also, whilk is not long since that was granted, as these who are acquainted with the history

[1] "The said question being at length reasoned and debaitit *in utramque partem*, in presence of the haill brethrene, and therafter votit, The General Assemblie [1598] votes, finds, and concludes, that it is necessar and expedient for the well of the Kirk, that the Ministry, as third Estate of this realme, in the name of the Kirk, have vote in Parliament."—*Booke of the Universall Kirk*, p. 474. This measure was strongly opposed by those who, in Henderson's words, "were best affected to the truth;" among others by the two Melvilles, by Ferguson, and by Davidson, the last of whom, speaking of the Parliamentary voter as only a bishop in disguise, uttered the well-known exclamation,—"Busk, busk, busk him as bonnilie as ye can, and fetch him in as fairly as ye will, we see him weill aneugh: we see the horns of his mitre."—*Melville's Diary*, p. 437.

[2] This was done, at the instance of the King, by the Assembly which met at Linlithgow, Dec. 1606. The King's message to the Assembly ran in these words:—"It is his Majestie's advyse to this Assemblie, and pleasure, that presentlie there be nominat in everie Presbyterie ane of the godlie and most grave, of greatest authoritie and experience, and meitest for government, to have the moderation of his Presbyterie quhere he remaines, etc."—*Booke of the Universall Kirk*, p. 568.

[3] "Not long after, [February 16, 1610], a commissioun given under the great seale to the two archbishops, to hold two Courts of high commission, was proclaimed at the Croce of Edinburgh." *Calderwood*, vol. vii. p. 57. These two Courts were afterwards united in Dec. 1615.—Ibid, p. 204.

knows.[1] They behoved also to be consecrated bishops and lords over their brethren; and because this could not be gotten done in Scotland, therefore they behoved to go into England, and get it done there.[2] And for surety they behoved to have all voted in Parliament, and concluded there.[3] And what do they next? Then they fall in upon the matters of the worship of God, to chop and to change them; and there they get in the five Articles of Perth, whereby there entered mickle pollution into the kirk of God in this land.[4] And ſtayed it there? No, but there were divers kirks and pulpits mnto the land who were defiled and poisoned with Popery and Arminianism.[5] And then, to close up all, and to

[1] This power was granted by the Assembly which met at Glasgow, June 1610, called the *Angelical Assembly*, from the *angels* or gold coins used by the King in bribing the members. Among the conclusions of this Assembly were the following—"That no sentence of excommunicatione or absolutione therefra be pronuncit againes, or in favours of any persone, without the knowledge and approbatione of the Bischop of the diocie," etc., and "That all presentationes heirafter be direct to the Bischop," etc.—*Booke of the Universall Kirk*, p. 587.

[2] Mr John Spotswood, Bishop of Glasgow, Mr Andrew Lamb, Bishop of Brechin, and Mr Gavin Hamilton, Bishop of Galloway, went to London, and "were all three consecrated verie solemnlie, by Abbots, Bishop of London, according to the English forme... in the moneth of November [1610] without warrant, yea, without the knowledge or consent of the Kirk of Scotland."—*Calderwood*, vol. vii. p. 150.

[3] The "Acts and Conclusions" of the Assembly of Glasgow, 1610, were ratified by the Parliament which met at Edinburgh in 1612. "The Acts of Glasco Assemblie were ratified, and under colour of explanation, inlarged and altered, so that in effect they were new effects."—*Calderwood*, vol. vii. p. 166.

[4] The five Articles of Perth, so called because adopted by an Assembly held at Perth, 1618, were as follows:—Kneeling at the Sacrament of the Supper; the celebration of five holy-days, (the nativity, passion, resurrection, and ascension of Chriſt, and the descent of the Holy Spirit); private baptism; the private adminiſtration of the Lord's Supper; and confirmation.

[5] The gross cases of Colinton and Melrose which were before the Assemblies of 1638 and 1639 were far from being solitary in the Church. The extant records of Presbyteries and Synods show how far doctrine and worship were corrupted in various quarters of the country; and as it was now generally underſtood that the teaching and practices in queſtion were the high road to preferment, it is easy to see with what a rapid and irreſiſtible course the tide of defection was advancing. "Soon after the introduction of Prelacy

poison all, they brought in a Service-book and a book of Canons[1] to end the plea with, and to bring us altogether back to Papistry again.[2] So that we may see that as particular Christians, when they have anes resolved to believe in Christ, and to live a holy life, they have need of further than all that,—even to be strong in the Lord, and to make them for a fight; even so has the kirk also, when she is begun to be reformed, and is labouring for a more full reformation, then [to] make for opposition, and so live upon her guard.

First, therefore, I would exhort every one of you for yourselves, that ye would make you for opposition, and for a warfare against these enemies of God's glory and man's salvation. I suppose that thou were this far on, (as I wish from my heart that it were so with you all), that thou can say, I find now the blood of Jesus Christ speaking peace to my soul, and I am partakers of

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into Scotland," says Hetherington, (I. 263), "by the machinations of King James, the tenets of Arminius began to be entertained by those worldly-minded men, as much more congenial to their low notions of Christianity, and their own characters and habits. But Arminianism made little progress till after the ratification of the Five Articles of Perth, when the Prelatic party felt themselves secure, and ventured to follow more openly the bent of their inclination."

[1] The Book of Canons was confirmed by letters patent, May 23 1635. The service book was framed by the Bishops of Ross and Dunblane in 1636, and afterwards sent to London for the revision of Laud. A royal proclamation announcing its completion, and commanding its reception, was published in Dec. 1636. It was not yet printed, however. In May and June 1637 a few copies began to appear; and in July 1637 the Privy Council issued an order enjoining ministers to procure two copies each for the use of their parishes. The first attempt to read it was made in Edinburgh, in St. Giles' Church, on the 23d July of the same year, which brought the popular discontent to a head, and was the signal for that first outburst of popular indignation, which led, in the course of the next year, to the entire overthrow of Episcopacy, and to the removal out of the Church of the whole host of Prelatic innovations that had been introduced.

[2] This accurate and well digested survey of the various steps by which Episcopacy had been obtruded on the Church, shows how narrowly and steadily the preacher had been watching the progress of events, and how thoroughly he had made himself master of the points at issue, before taking an active part in the conflict.

his righteousness; I have been oft wounded for sin, but I find all these wounds healed by Christ; and so henceforth I resolve to live a holy life, and still to be more and more holy, and to do my duty to every one, superiours, equals, and inferiours.[1] Yet that is not all, albeit, I grant, it is mickle: but all that will be casten down, and will be but tint (lost) travel, if so be that thou resolve not for a fight, and in that fight resolve to stand out in the strength of the Lord, and the power of his might. And to the end that thou may stand out, thou has need to put on the whole armour of God. And we may not marvel that there are oppositions against us, when we are begun to believe and live godly, and to make conscience to do our duty, but the rather to make us for oppositions: for if so be that we had no faith, were godless, profane, made no conscience of these duties that are required of us, then Satan would not oppose us, but let us live in security, for then he would know us to be his own. And it is even so in the work of reformation of the kirk; for if there were no reformation intended, then he would not oppose: but when he sees that there is a true reformation intended, and by it he is likely to lose many souls, then he opposes against it by all his wiles and his might. I speak this to you now for this end, that ye may think that it is no marvel that the work of Reformation that is now intended in this land go so slowly on; for there are many who oppose against it. For we may not think that we have none against ns, but only some men who will not subscribe the Covenant, and some doctors, who are called professors of divinity,[2] and we have

[1] The reader will perceive the similarity of the language here to that of the Answer to the Question in the Shorter Catechism, "What is required in the fifth commandment?"

[2] The allusion, of course, is chiefly to the Aberdeen doctors, from battling with whom Henderson was but recently veturned. Their names, as appended to their "Replies" to Henderson and the other members of the deputation, are as follows: "Jonn Forbes of Corse, Doctor and Professor of Divinity in Aberdene; Alexander Scrogie, Minister at Old Aberdene, D.D.; William Lesley, D.D., and Principall of the King's Colledge, in Aberdene; Ja. Sibbald, Doctor of Divinity, and Minister at Aberdene; Alexander Ross, Doctor of Divinity, and Minister at Aberdene."

also some of the greatest in the land against us; but more than that, we have even Satan against us also: and so what wonder is it that the work be impeded and hindered?

And so let us evermore remember that, when we come to our best resolutions, we must think and resolve that we will have enemies against us, even the devil and all that he can stir up. And seeing it is so, we must have strength against these enemies, or otherwise the work will not go fordward.

II. The style or compellation that he gives unto them is, "My brethren."

As I think, there be two causes especially for it, why he calls them thus, in this purpose that now he is exhorting them to. 1. Because he would have them thinking that this exhortation and doctrine that he is upon now, it proceeds from love and affection, as well as the doctrine of righteousness and justification by Christ that he delivered to them for their comfort, and as the doctrine of sanctification did. For ye know that ordinarily we have no will to hear of arms, and we think that they are not our friends who would bid us fight any; but he tells them that it is not, but I am als friendly to you in this as in any of the former—either in speaking to you of your justification, or of your sanctification, or of the duty that every one of you owe to another. 2. He calls them "My brethren," because he would have all of them in this Christian warfare joining heart and hand together as brethren into the work. And therefore he, as their teacher, professes to be a brother with them into that work. For how can we make any opposition against our enemies, if so be that we be not joined in brotherly love, all of us amongst ourselves? And so by this compellation he teaches them a twofold duty. First, as he would say, Seeing that now I call you *my brethren*, think therefore that it is a duty of love, when ye are exhorted by any to prepare yourselves for a conflict and a battle against your enemies; and do not account them as enemies who bids you prepare yourselves for a conflict against enemies, either spiritual or temporal; for it is a lamentable and a pitiful thing to see enemies coming upon any, every way

well armed, and yet in the meantime these against whom they come sall be naked, and have nothing to defend themselves. © Ye would think it a very ill thing if the cold winter were coming upon you and ye had neither house, nor fire, nor meat, nor clothes to defend you from the injury of it; it is a worse thing to have ane enemy coming against you to destroy your bodies, and ye have nothing to guard you from their cruelty, but to be preys to them. But it is worst of all if the devil come against us and we have no armour to defend ourselves from him. And therefore ye will do well, because of this, that ye have enemies of both sorts, to prepare yourselves against your spiritual and against your bodily enemies also, that so ye may be more able to resist them. For, indeed, to speak the truth as I think, I think there be none in all the land who are more naked both of spiritual and also of bodily armour than ye of this same paroch are. Ye have had long peace, it is true, and this has made you to be unprepared; but peace is granted to people to the end that they may be the better prepared for war when it comes. And therefore, prepare yourselves for a conflict; for the time may come when ye would sell the best things that ye have, and your most necessar and useful things, even your plewairns (plough irons), for swords, picks (pikes), and muskets. But especially ye must resolve to quite all, that ye may get on this spiritual armour; for if ye fall in this battle for want of armour, then both soul and body perishes. Secondly, ye must resolve also upon the love of the brethren, and all of you to love other as brethren. Itis a pleasant thing to see all dwelling together, and sticking together, as brethren in peace; and it is even als sweet a thing to see all joining together as brethren in war also. And, certainly, if it sall please the Lord to afflict us with this scourge of the sword, we must resolve to prove either brethren or enemies; and these who will not prove themselves to be brethren, they will be esteemed as enemies, and they will every way find the ills of enemies.

III. Now ye be remembered, when I was taking up the text in the several parts of it, I told you that there was ane

external ſtrength that he was recommending to them, without themselves; and I told you that there was also ane internal recommended to them, to be in them (and in them recommended to us, to be within them and us), albeit, indeed, not from themselves. And so we muſt lippen to (confide in) both these ſtrengths, and be sure to have both these ſtrengths. The firſt is, to wit, the external ſtrength: "Be ſtrong in the Lord, and in the power of his might." The second is, to wit, the internal ſtrength: "Put on the whole armour of God." Even as a soldier when he is going to battle, he has a twofold ſtrength to uphold him. The firſt, it is without himself, in his captain, and commanders, and leaders. He thinks, I have good and wise commanders in this battle, that can bring me on and take me aftf right and all the reſt, and so I may lippen mickle to their wisdom and valour. His second ſtrength is in himself—he is well armed, has courage, ſtrength, resolution. Even so here in this battle, we have a wise Lord and leader to lead us on, who will not lead us on into dangers, nor will he hold us back when advantage is to be gotten; and therefore we may be ſtrong in him. And we muſt also have ſtrength within ourselves—"Put on the whole armour of God." Now albeit this ſtrength be called armour, yet in this it is different from it, for armour muſt be put on without a man, but this ſtrength muſt be within him.

Now, to begin to speak of the outward ſtrength firſt, "Be ſtrong in the Lord, and in the power of his might." Firſt, he exhorts them to be ſtrong, that is, to be valorous. He urges the duty upon them, and tells them that the duty that he would have them to aim at is, Chriſtian magnanimity and courage. And then the ground whereupon they should be ſtrong, "In the Lord." And what in him is it that should make them ſtrong? "The power of his might."

Firſt. There is required of them resolution, courage, and ſtrength. And this shews us that this apoſtle has been well acquainted with Chriſtian conflicts, and therefore is it that he urges others that they should be ſtrong and courageous, and to put

on armour. Ye will meet often with this exhortation throughout his epiſtles, to be ſtrong in the Lord; and thir pieces of armour are also set down in other parts than here. Now, this Chriſtian courage and resolution, it has thir three things in it. 1. It makes a Chriſtian to undertake to do these duties whilk God requires of him, and especially it makes him to enter into his Chriſtian conflict, and to go on into it, albeit the opposition were never so great. He resolves that he will go on in doing the duties that God requires of him, and enter into a Chriſtian conflict; and this is properly that confidence and boldness that the Chriſtian has. 2. This Chriſtian resolution, it gives him who has it conſtancy also, that he resolves he will not be brought back when he has anes entered, whatever he may meet with in the way. 3. It furnishes him also with patience, that he will bear patiently any trouble that he can meet with into this way. Although he be ſtrucken and wounded in the way, yet he will not turn back; yea, he resolves that he will rather die before he give it over. Now these three, to wit, to undertake to do all the duties that the Lord requires, and to enter in a conflict for him, conſtancy to go on conſtantly in these courses, and patience to undergo whatsoever we can meet with into the way, are the very parts that makes up this ſtrength and Chriſtian resolution and courage. And when the heart is possessed with this Chriſtian courage and resolution, it is very profitable. For, firſt, he who has it is not dashed for anything. As it is, Deuteronomy 22:1, "When thou goeſt out to battle againſt thine enemies, and seeſt horses and chariots, and a people more than thou, be not affrayed of them; for the Lord thy God is present with thee," to deliver thee. But how sall I ken that he will deliver me? Even by former experience— "It is he who brought thee out of the land of Egypt," who is with thee. That is, the people of God has had the proofs of als many and als great enemies persecuting them before as now; and he has delivered them then: and therefore ye need not to be affrayed as yet, for there are moe with us than againſt us, when we are for God. Secondly, Thecy who have this Chriſtian courage and resolution,

they are not feared for any difficulties that they can meet in doing the work. For, albeit that Paul meet with many difficulties in doing of that whilk the Lord commands him to do, yet having this Christian courage and resolution, he resolves that he will go on, knowing that in the power of Christ, his Lord and Captain, he sall be victorious, and more than a conqueror: and that makes him that he will not cease, until the work be perfected.

Beloved, where it pleases the Lord to furnish a soul with this strength and Christian courage, there the soul is at a great stay in Christ: Christians then possess their souls in patience. And the thing that makes Christians to be strong iis, first, When we consider who it is that are our enemies in this conflict and battle. Even they are our enemies, who are the enemies of God; and so God is upon our side; and that is a good thing to have God upon our side always. And when they are described in their quality, —what they are, and what their cause is, we will be forced to say that it is better to be against them, nor to be with them and for them; for they are doing nothing else but striving against God, whilk is a task wherein never any prospered to this day. The second thing that makes them to be strong and resolute is, because their cause is good. For that is sure, God never undertook ane ill cause yet, neither did he ever give warrant to his people to be for ane ill cause; nor did he ever turn his back upon a good cause, but joined to it and these who were with it. And therefore, seeing that the cause is good, and God has commanded it to be done, and promises to join with them in it, that makes them to be stout and courageous. The third thing that makes them to be strong and courageous is, because either they must resolve to fight, or to live slaves all their time: for there is not a midst between the two, that we need neither to fight, nor to be slaves. We must either resolve to fight, or to be slaves for ever to Satan; for that enemy of God's honour and of man's salvation is evermore seeking the dishonour of God and the destruction of man's soul: and therefore is it that he is called, John 8:44, a liar, and a murtherer from the beginning. For at the first, in the

garden, he lied to man of God. God had forbidden man to eat of one tree in the garden; albeit he gave him free liberty of all the reſt, yet he did forbid him to touch that, under the pain of death; that was the threatening that God joined to it. But Satan, he comes to man, and says that it was not so, but whensoever he should eat of that tree, he should be like unto God, in knowing good and ill; and so he proved to be a liar, and proved, so far as he could, to dishonour God. And then he proved to be a murtherer also, for by that he brought death and deſtruction upon Adam and all his poſterity. And seeing we muſt enter into this fight againſt him who is a liar and a murtherer, or otherwise we will lose the crown of glory and immortality.

Secondly, where is it that this ſtrength does conſiſt? Firſt, without us; and he sets it down, firſt, generally, "In the Lord;" that is in Chriſt Jesus the Lord, and through him, in God the Father, and in the Holy Spirit. And so we see that we muſt not be ſtrong in ourselves, but we muſt be ſtrong in Chriſt. It is natural to us to seek to be ſtrong in ourselves, and from ourselves; and if so be that we have not ſtrength that way, then we are dismayed; whereas the ſtrength of the Chriſtian is not in himself, but in God, and in Chriſt, and in the Holy Spirit. Self-love is a thing that is very ordinar to men; to love themselves better nor any other, this is natural and proper to us; and, indeed, selfconfidence is als proper to us, unless we be renewed by grace. But if we be Chriſtians, we muſt deny ourselves and our own ſtrength, and take us only to the ſtrength of Jesus Chriſt the Lord, of God, and of the Holy Spirit. By faith in Chriſt we muſt be victorious; and this is it that the apoſtle John tells us, 1 John 5:4, "This is your victory, even your faith." This is the victory of the Chriſtian soul againſt all enemies, by believing in Chriſt; so that there is no remeid (remedy) for us, how to be victorious, but only to deny ourselves, and to take us to Chriſt by faith. And if so be that we will not do this, then we will never ſtrike ane fair ſtraik (ſtroke) in our Chriſtian warfare, or in the cause of Chriſt.

This ſtriketh againſt two sorts of persons directly. 1. Againſt these who are presumptuous. They think that they are ſtrong enough themselves, and they think that will do their turn; and for God's armour, they know he has it, but they think they have no use for it, for they have ſtr ength enough of their own. But whosoever they be who truſt thus presumptuously in themselves, God will let them know their own weakness. Flesh and blood is easily overcome by ſtronger flesh and blood, but mickle more easily are they overcome by ſtrong prıncıpaıtıes and powers, so that we have no reason to presume in our ſtrength, but always to truſt in the Lord. 2. It reproves these who sees they have no ſtrength, and because they have no ſtrength, therefore they give over the battle and will not fight. But if we could take up the matter aright, our weakness is shewn to us to make us to quite (quit) ourselves, and to flee unto the Lord for ſtrength. And therefore, be not dismayed nor discouraged, albeit thou sees thou has no ſtrength of thy own, for where is there ſtrength to be found in any againſt the devil and the world? The ſtouteſt natural courage will be overcome by these; but our ſtrength muſt be in God allanerly (only). And, indeed, if so be that he had not been ſtrong for his own, there had not been a remembrance of a kirk long since upon the face of the earth.

Now we muſt be ſtrong "in the power of his might." For there is in the Lord juſtice mercy, pity, love, etc.; but it is not to any of these things in him that we muſt look now, but to *the power of his might*. Look to his infinite and incomprehensible power, and in that let us be ſtrong. How often are we exhorted to take us unto the Lord for our ſtrength! There is ſtrength required of us, but our ſtrength is in the Lord only, and in the power of his might. We have natural ſtrength in our bodies, and there be some who has ſtronger bodies than others; and we have ſtrength also in our minds, and there are some ſtronger that way than others, as these who are of greater knowledge than others are; and to this there is a twofold weakness opposed, in body and in mind: these are natural. But there is a ſtrength above nature

also, and this will be given by Satan to some in their wits and mmds to speak and to devise mickle for him; and there will be great ſtrength also given by him to some in their hands; yet all these are in natural thmgs But we are not Speakmg of any of these now, neither is any of these the meaning of the Spirit of God here but we are speaking now of a supernatural ſtrength that none has of himself, neither can any give it but one only—and that is the ſtrength of God. When we anes get this ſtrength of God, in the power of his might, then we will not be feared though all the multitudes in the world should come againſt us. Ay, in all difficulties and oppositions whatsoever, if so be that we have this ſtrength, then we will be confident; yea, we will be sure of the victory. This power of the Lord's might, howsoever indeed the Lord many times makes his own to find weakness in their wreſtling, yet he makes his power sensible to his own at laſt, both in overcoming of all tentations that are within them and of all enemies that are without them, that it is even wonderful how ſtrong and how courageous they will be in this ſtrength of the Lord's might and power, and how they will know themselves to be able and ſtrong enough to overcome, when there is not any appearance that things should go right with them, and will be confident to be victorious, where there seems tobe nothing but impossibilities. Even as Abraham did, when he looked to his own dead body and to the barren womb of Sarah his wife, he could gather but little hope that in his seed all the nations of the earth should be blessed, yet when he looked to God's power and might he believed that it should be according as he had promised. And so when we look to ourselves, and to all second helps, and sees them unable to do our turn, then let us look to God and we will see ground enough of confidence in him. This we should labour to find, and to be semsible of; and if we will labour to observe it we will find sensible proofs of this power of God, both in ourselves, in working for us, as also in his working for his kirk; as we may see and observe it evidently in this same work that is presently in hand in this land. God's power and might has been

exceeding great into it; for all that has been done into it has been done only by the power of God; yea, every ſtep of it has been a proof of his power. What power and might has the Lord kythed (shown) in bringing in witnesses to this work, and to join to our Covenant! Who would have thought it to be true, to have spoken it at firſt, that there had been such a possibility that we should have gotten a Jesuit from Rome that should give a teſtimony to our Covenant, and preach for it in the kirk of Edinburgh? If any had spoken of this firſt when it began to be subscribed, some would have thought he had been but dallying, and speaking of things that were never likely to be; and yet, for all that, the Lord has brought ane to speak and to preach for it, and to put his hand to it also.[1] Ay, the Lord can bring men from the very deeps of atheism to join to it, and work upon them by ane extraordinar providence, as it may be he has done on some already, and make them to contribute their beſt parts for it. And therefore, for als silly as Scotland is, and for als weak as it is, and for als little as men thinks of our ſtrength, (as indeed we are but a poor, silly,

[1] The case of Abernethy the Jesuit is well known. "About this time," says Row, "one Mr Thomas Abernathy, a Jesuit, heareing of God's wonderful work here in his native countrey, wakened in conscience, came home, and presenting himself to the Tables, intreated for Chriſt's sake, the favour of subscryveing the Covenant, very humbly confessing his fearful apoſtasy; and in token of his ingenuitie he revealed all the Popeish plotts aganis Scotland, and the Popish government in Scotland, and gave his advice for taking order with them." *Supplement*, 498. His discourse in the Greyfriars' kirk was printed, entitled "Abjuration of Poperie by Thomas Abernethie, sometime Jesuit, but now penitent sinner, the 24 of Auguſt 1638, 4to." Dr Cook, in his hiſtory of the Church, chapter 15, moſt gratuitously charges this man with hypocrisy and falsehood, and brings a vehement accusation againſt the leading Covenanters for the use which they made of his teſtimony. It was surely incumbent on an impartial hiſtorian to inform his readers of what he muſt have known from Baillie, that that worthy man and others had used every means in their power, to satisfy themselves of Abernethy's sincerity, before committing themselves in his favour, that the extravagant and improbable disclosures circulated in his name were expressly disavowed by himself, and that fully a year later the same man was found a ſteady adherent of the Proteſtant cause, and bravely exposing his life in its defence. See *Baillie* i. 222.

weak people,) yet if we could draw near to the Lord, and put our truſt and confidence allanerlie (alone) into his power, he could make his power so to kyth (appear) for us, that he could make the enemy to lay aside his weapons and his force from pursuing of this kirk and land, and to wonder at the work of God in it, and to join to it.[1] And so the less power that ye find in yourselves and in your own power, lippen (truſt) the more to the power of God. And think not that ye are in ane ill case, when ye are driven from yourselves and drawn to the Lord; for ye are never so sure as then.

IV. Now the other ſtrength that he recommends to them, I told you it is within themselves. "Put on the whole armour of God, that ye may be able to ſtand out againſt the wiles of the devil." We may not think it enough to put our truſt and our confidence in the power of the Lord's might, and in the meantime to do nothing ourselves, nor use no means for our own safety. We muſt not think it enough, Gamaliel-like, to say, "If this counsel or this work be of men, it will perish, but if it be of God, ye cannot overthrow it; leſt haply ye be found to be fighters againſt God." That is, we will lie aside in this work, and do nothing but put all our truſt in God's power and might. This is not right; but we muſt firſt put our truſt and confidence in God, for that is our rock, our ſtrong tower, and our bulwark; and then we ourselves muſt do all that we can, in using all lawful means for our preservation and safety: this is the only right sort of truſt and confidence in God.

Firſt, then, it is necessar that we have armour. For to have ado with enemies, and to have no armour to defend us from their malice and cruelty, it is dangerous for the soul, as also for the body. And there is such a necessity here for armour, that thou may not nor cannot be a wanting of it and be safe. And it is not

[1] Something like this happened next year, when a treaty of peace between the Covenanters and the King was signed, (June 18) and the King laid down his arms, though, as the event proved, only for a time, and in order to gain time.

such armour as is for the body, for craftsmen makes that, and we may have it from him at occasions; but the Christian, he is born with this armour upon him, as that fable whilk is spoken of some giants of old, (whilk indeed is but a fabulous thing), that they were born with their weapons in their hands: yet it is true of every Christian, they are born with their armour upon them, and with their weapons in their hands; I mean of every one, when they get the grace of regeneration and of that new birth. Ay, if thou be sanctified in thy mother's womb, at thy baptism, at thy calling to be a member of the kirk, or afterwards, als soon thou gets all these pieces of armour, and these weapons,—the helmet of salvation, the breastplate of righteousness, the girdle of truth, the shield of faith; even all these graces of the Spirit, faith, hope, patience, love, etc.; and as thou grows, so they grow also. Then, if these pieces of armour and these weapons be necessar, we should not be as the people of Israel were, when the Philistines came upon them to spoil them, that there was not a smith among them all to make a weapon to them wherewith to defend themselves. Even so we are many times, when our spiritual enemies sets upon us; we are als desolate of spiritual armour as if there had not been a teacher among us all our time, to teach and to instruct us in the way of life. And so there is a necessity laid upon us, that we should provide for armour both the ways, lest when our enemies come upon us, we be surprised by them, being found naked.

Secondly, we must have the whole armour, the complete armour of God. And so we may not provide for one part, and leave another unprovided for, but we must provide for all alike. What better are we to have on a headpiece to save our head, if our heart be bare? we may be shot through the heart, and so we are gone. And what better are we, although we had a corselet of proof, if our head be bare? Ay, indeed, our enemy with whom we have to do, he is that (so) wily, that if there be any part of us bare, readlly he wales his straiks, (chooses his strokes,), and llghts on us there, and wounds us. Readily we leave one part open continually, and that is sure, he assaults us first there: either we

keep the luſt of the eye, the luſt of the flesh, or the pride of life. On that part that we leave open he sets his eye, and comes to, and wins (gets) in there; and before ever we be aware he gives us many a deadly wound: and therefore we should ſtrive to get on all the whole complete armour of God, that so we may be able to resiſt the devil.

Now for the putting on of this armour—we are bidden put it on. There are divers ſtrange and unco-like (uncouthlike) words used here in this same text. Is it not ſtrange that we are commanded to be ſtrong, seeing we cannot make ourselves ſtrong? for the Lord muſt make the power of his might to be manifeſt in our weakness, or otherwise we can have no ſtrength. But this is the meaning of it:—we are commanded to be ſtrong to that end, that when we feel our own weakness, and gathers faith and confidence that there is ſtrength in God, and then prays to him that he would manifeſt his ſtrength in our weakness, that then we may know that his ſtrength is sufficient for us: that is to be ſtrong. So the commanding us to put on our armour is, that we may caſt aff that wherewith our armour cannot be put on. And what is that? Even to obey the direction of the apoſtle; "Caſt aff the works of darkness, and put on the armour of light." And so we muſt firſt of all resolve to caſt aff these works whilk are the works of sin, before we can put on this armour: even as when one is to put on a suit of new clothes, they muſt firſt caſt aff the old; for if they put on the new above the old, it lets them not faſten right upon them; and it is thought to be but a foolish thing to do otherwise, but firſt to caſt aff the old, and then put on the new. So we muſt firſt lay aside our old sins, by the whilk we fight againſt God; and then we muſt pray to God, and beseech him that it would please him to put this armour upon us, that we may be able to ſtand out againſt the devil. Even as bairns, when they rise in the morning out of their bed, and they find the cold biting upon them, then they will take their coat in their hand, and because they cannot put it on upon themselves, they will beseech their mother or their nurse to put it upon them, to defend them

from the injury of the cold: even so, when we see our nakedness, and feels our danger, through the want of this spiritual armour, then let us run and cry to the Lord, who in this respect is as a loving mother or nurse unto us, and beseech him that it would please him to fasten this armour upon us, that so we may be able to stand out against our enemies. And as people, when they first put on new clothes, then they rax (stretch) themselves, that they may join the better to every part of them, even so should we, when we get on this armour, we should rax ourselves with it; and by our using and exercising of it this way, we will get it the better upon us. So if we would do this now,—cast aff us all things that are old, and rug (tear off) every lust, whereby we have been fighting against God, and then beseech him that he would put on this armour, and exercise it when it is on, as we could rax ourselves when it is upon us, then we would find it to be better upon us, and we would be able to resist.

Then we must so put on this armour never to cast it aff again. It is a very hot war but soldiers will and may cast aff their armour; but Christians must sleep and wake, eat and drink, and do all things with their armour upon them. At all times, and always, thou must have this armour upon thee. And so remember that this armour that God prepares for thee, and gives thee, and puts it upon thee, he gives it not to thee to lie beside thee, and to let it roust (rust), but he gives it to thee that thou may use it. It were good for us that we could look to this twofold strength, make use of it, and lippen (trust) to it; then our enemies would not prevail over us;—first, to be strong in the Lord, and then to be strong in ourselves. This is not that I would have us to trust in ourselves, or anything that we can have, but that we should have that armour upon us whilk the Lord requires that we should have, but lippen chiefly in the strength that is without us, whilk is "in the Lord, and in the power of his might." And by these two we sall be able to go fordward against all our enemies, and fight against them, and get the victory at last, and with it

that triumphing crown, promised to us through Jesus Christ, To whom, etc.

Preface

That certainly is true whilk the Lord has spoken concerning man, such as we are, and what the best of the children of men are, that he is but a vain thing; and his life, wherein he prides himself and delights so mickle, as the Apostle James says, it is but a vapour. How soon and suddenly, ay certainly very soon and suddenly, may it be taken away from him! A thread is no sooner cutted than it may be tane away. And how many ways, except it please the Lord by his preserving and overruling providence for to watch over us, we would soon be quite undone! A fire is no sooner blown up than we might be cut aff this life, and cast into hell's fire; and a stone might no sooner fall down upon us and fell us, and be a weight upon us to press us down, than our sins might press us into hell. For no sooner is the soul out of the body than the soul goes to the place thereof, that is, either to heaven or to hell; and as there is no end of the joys of heaven, so there is no redemption from the torments of hell, when we are anes cast into it. And so, except that we will flatter ourselves, and deny that to be a truth, whilk is daily borne in upon us as a undoubted truth, it were our greatest wisdom in time to cleave unto the Lord, and not to let him get any rest, nor to suffer ourselves to have any rest or quietness in ourselves, whill (till) we have the certainty of the Lord's favour; and we be assured that we sall be partakers of that life everlasting, and that crown of glory, after that this life is gone and ended. And because this is only to be attained unto by repentance and faith, let us beseech the Lord to increase these graces where they are in any measure, and beseech him also, where they are not begun as yet, that he would begin them and bring them on till he perfect both us and them, through Jesus Christ.

Sermon—Ephesians 6:11-12

By the joining of this exhortation of the apoſtle's with the former doctrines and exhortations, I ſhew (showed) you that there is more required of us, who are Chriſtians, than we are aware of and considers rightly. It is not enough for us to think that we by our sins have deserved the wrath of God, and so to flee to Chriſt and to his righteousness, that our unrighteousness may be done away through him. Neither is it enough for us to set ourselves to the course of holiness and sanctification, and to the doing of these particular duties that we owe every one of us to another, in that relation wherein we ſtand; but there is more reqmred of us than all this, Because when we set ourselves to the doing of these duties, then incontinent there will arise enemies againſt us to assault us: and therefore it may be said furthermore, it is required of you that ye would set yourselves to fight againſt these enemies, and that ye would be ſtrong in the Lord for that end. Secondly, I was showing the reason wherefore he did choose this ſtyle of "brethren," now when he is speaking of such a purpose. I told you that he did it out of love to them, to let them know that he loved them now, albeit he was exhortmg them to make them for war. And he did it also to let them underſtand that it was good for them to join all together as brethren, as he himself had resolved to join with them in it as a brother. Thirdly, ye heard what is the ſtrength that he recommends to them. Firſt, without themselves,—in God, in Chriſt, and in the Holy Spirit. We should be ſtrong, resolute, and courageous in our Lord Chriſt, and not in ourselves. And in what in him is it that we should be ſtrong? "In the power of his might," or in his mighty power: and so we may be ſtrong in that indeed, for it is sufficient for us to uphold us. The other ſtrehgth wherein he would have us to be ſtrong is in our armour; he bids us "put on the whole armour of God." I shew (showed) you here of the necessity that we have of this spiritual armour; that we muſt put on this armour; that it muſt be a whole and complete armour, and no part of it wanting; that we muſt always have on this armour, and not have them

lying rousting beside us, as we may have armour for our bodies lying beside us. But it cannot be properly said so of this armour; we must either have it upon us, or otherwise it cannot be said that we have it at all: for if so be that we have any of the graces of the Spirit, God will not let them lie idle, but will give us ado with them, and let enemies set upon us, that we may be exercised in resisting them.

Now, as I was shewing you last, we are commanded to put on this armour; and ye see it is called the "armour of God." As, indeed, it is rightly called so; first, because it is only God who is the maker of this armour; for all the pieces of this armour, they are only the graces of God, and not of ourselves or any other. It is only the Lord who gives unto us faith, love, hope, the girdle of truth, and all the rest of the pieces of that spiritual armour. And as it 15 called the armour of God from the workman, so it is called the armour of God from the metal whereof it is made. For the metal of this armour is spiritual, and not carnal, as the apostle has taught already: (yet this is not to bainish and to exclude other weapons of warfare; for we must have these outward weapons also, otherwise we cannot be sure to be safe from our enemies:) yet he says that the weapons of our warfare are not carnal, but spiritual. And when we want any of the pieces of this armour, we must go to God, and seek them from him; and when any of them are worn or rousted, and we would have them dressed and made tight again, we must go to God with them; for there is none who can make, mend, or dress this armour of ours, but only he who made it at the first.

I would have you to remember also that carnal weapons are not for resisting of spiritual enemies, neither is it enough to have spiritual weapons to resist of carnal enemies; but thou must still have thy weapons correspondent to the enemies who are against thee. Then surely, (if so I may say), if thou thinks that thou art well provided in spiritual armour, and has carnal enemies coming against thee, and provides not armour of that kind, then thou may come under their power. And if so be that thou be

well provided in carnal armour againſt thy carnal enemies, both for defending thyself and offending thy enemies, but has none of this spiritual armour that is of God's making, then it is a token that thou art under the power of thy spiritual enemies. And therefore we should ſtrive to be provided in both; and let not the having of the one be prejudicial in any ways to the providing of the other. For if ſo be that we go on againſt our enemies, having carnal armour, and truſting in it and not in God's armour, it is very likely that our ſucceſs, it ſall be but bad, and that we ſall have cauſe to weep, and to lament that ever we did anything of that kind; eſpecially when the cauſe is not any civil cauſe wherefore we ſtand, but for religion.

"That ye may be able to ſtand againſt the wiles of the devil." When he gives them the exhortation, he tells them the end wherefore he gives it, and the reaſon of the neceſſity of it. "Becauſe ye wreſtle not againſt flesh and blood, but againſt principalities and powers." The end of his exhortation is, Ye have a battle to fight againſt the devil, and therefore I exhort you to put on the armour of God, that ye may ſtand out againſt the wiles of the devil. Now it is not poſſible for you to ſtand out againſt him, if ſo be ye be naked; and therefore of neceſſity ye muſt put on the whole armour of God. And the reaſon that he gives for this is, "Becauſe ye wreſtle not againſt flesh and blood," etc.

For the firſt, whilk is the end, it is, "That ye may be able to ſtand out againſt the wiles of the devil." Satan is here deſcribed to us to be a wily enemy, who can use many ſtratagems to deceive poor ſouls; and our duty againſt all these his ſtratagems is, "to ſtand." Now to ſtand is to conſider of that ſtation that God has aſſigned to us, and ſtay ourſelves there without removing either back or fore (backward or forward), to the rlght hand or to the left. In our warfare agamſt our enemies, (for God is the Lord of hoſts and armies, and he has all creatures always in order, both in heaven and earth, and ready to fight always at hlS command; yea, even when we think that there is greateſt diſorder and confuſion amongſt them, yet even then he has all in a perfect order), we

must so keep our order that we turn not aside, neither to the right hand nor to the left. Neither may we march fordward, when our captain and leader commands us not, nor may we retire when it pleases us; neither may we stand still when he commands us to march, nor may we fall down; but we must always keep our own places, and stand where our captain sets us. Then, beloved, this is it that we are to observe. If so be that we could put on upon us the armour whilk God himself has shapen for us, and we are exhorted to put on, then albeit Satan were coming against us, either mediately by his instruments, (as whosoever comes against us, they are sent by Satan, we being the people of God, and they are fighting for him), or were coming against us immediately himself, if so be that we had this armour upon us, then we should be able to stand. For that armour, it serves for that end, to make us able to stand out against the wiles of the devil. Therefore ye see our Lord and Saviour, when he is set upon by Satan, albeit he could expressly and directly have put him away at first, for he had power over the devil, yet he takes but one piece of this spiritual armour; and albeit he set upon him again and again, yet by this one piece, to wit, "the word of God, whilk is the sword of the Spirit," through using that one piece of it, I say, he makes him to depart from him for a time: and because he was always furnished with this armour, when he assaulted again, he prevailed not. Yet we should strive always to have all the pieces of this armour in readiness upon us; for this it is said, 2 Peter 1:5-7, "We should add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity." And then what adds he? "For if these things be in you and abound, they make you that ye sall neither be barren nor unfruitful." And in effect these are the very pieces of this spiritual armour; for what is it but only these graces of the Spirit that are the furniture of the soul against all assaults whatsoever? Because our life in scripture it is compared to a warfare and to a pilgrimage, therefore these pieces of spiritual armour are set down according to these. As it

is, 1 John, "This is your victory, even your faith:" now this is but one piece of the spiritual armour, "the shield of faith" And if so be that we be victorious by it, how mickle more sall we be victorious, when we have upon us the whole and complete armour? We should therefore, when we find that we have fallen, (as who is there who stands so even, when he is most highly privileged with the gifts and graces of the Spirit, but he falls often, sometimes through foolhardiness, going on too hardily in his own strength, and sometimes through pusillanimity he withdraws himself?) let us evermore impute it to this, that we have not put on our armour. What wonder is it that any should fall in battle, when they go out and dresses not themselves for it,—they put not on this spiritual armour? Will any warriour be that (so) foolish as to go out to battle, and not take their armour with them? Is it not well-wared (well-bestowed) that these should be overthrown by their enemies? And therefore, when thou has any day found thyself to have fallen oft, try thyself, and thou will find it to be only because thou has not dressed thyself in the morning with this armour. I wish that ye were all of you als careful for the dressing of your souls, as many of you are for the dressing of your bodies foolishly and excessively.

Satan, he is here described by his wiles: sometimes ye will find that he is described by his cruelty, sometimes again he is described by his wiliness. Here there is a word expressed that signifies "ambushments," such as are ordinarily used in warfare: and howsoever in some war these be lawful and commendable, yet in this war they are sinful, and makes his sin greater who uses them, and makes his condemnation more just. Now for thir wiles of Satan, there are none who can express them but only two. First, God, he can express them, and knows all of them perfectly. There are none of his wiles hid from him, and he will suffer him to go so far on in his stratagems and wiles as he thinks meet, but no farder: he cannot be hid from God. No, even when he is in the lowest hell, the Lord sees him and beholds him, and sees what he is doing. Secondly, Satan himself, he knows his own

wiles also; and as his knowledge is greater than ours is, so he kuows them better than we do. But we know some of his wiles also; and they are known to us two ways. 1. By the Word of God, for it describes unto us some of the wiles of Satan: but this is but only a speculation, and he who knows no more of them but that way, he may soon.be deceived by them. 2. There are some also who knows them by miserable experience: and the truth is, albeit the word of God tell unto us that he is so wily, yet scarce will we believe it whill (till) we find it by experience: our faith is weak in this respect until we find it by experience; and so we are miserably deceived. And therefore we should run and pray to God to discover his wiles more and more unto us. But the devil, he knows every man's disposition, how it is set;—if he see him to be a voluptuous man; if he be one whom he sees to be ambitious; or if he be one whom he sees to be covetous. And he knows also the complexion and constitution of man's body, according to whilk ordinarly the disposition of the mind runs; and he has tentations fitted for all these. If he be a proud man, he knows baits to make him think that he sall get his pride satisfied: howbeit when he has gotten that whilk he himself thought would give him satisfaction, yet he is not satisfied; for the heart of man is insatiable, and cannot be satisfied with anything that is here. If he be a covetous, worldly-minded man, whether he be a kirkman or any other man, he knows how to deal with him, in making him to hunt after the world; so that he sall make him that he sall never do any good, neither in God's kirk nor otherwise. Or if he be a voluptuous man, he knows how to allure him on in that course also. And by his wiles he knows also how to bring on sin piece and piece by degrees. The burden whilk at the first is impossible to be borne,—they cannot get up their back with it to get it borne, he will after that make it tolerable, so that they can suffer to bear it. And having anes gotten it to be tolerable, then he makes it to become light, so that they think not mickle of it, yea, that they feel not the weight of it, nor are not ashamed; whereas before they could not hold up their face, and it upon

their back, because of it. Then he makes it to become delectable to them; and at last he makes it to become a matter of gloriation: and so by his wiles he leads them on by degrees from the one side to the other, from one extreme to another extreme. Whereas at the first they could not hold up their face for shame because of sin, at last he brings them to that extremity, that at last they sall make that the matter of their gloriation whereof at first they were ashamed. We may see many miserable and woful examples of this kind. And beloved, I will assure you there was never moe ambushments and wiles used for the winning of a city by a skilled commander, than Satan uses against a poor soul, that so he may overcome it, and win it to himself.

And therefore we have great need, because we of ourselves have no wiliness at all but only to beguile ourselves, (indeed we have anew of wiles of that kind)—and therefore we had need of better weapons than our own to fight against him, and better wiles than our own to circumvene him; and that is even of God's weapons and wiles, so to speak. For there is nothing in Satan but we have a counterpace against it in God. If he be strong, the Lord has strength; if he be cruel, the Lord is cruel also to such as are his enemies; if he be wily, he has wiles to circumvene him. Als many horns as Satan has to hurt the kirk or the children of God, God has als many hammers to beat and to break down these horns. And this is the only comfort of the children of God; if this were not, they would be clean discouraged. So that this is the end wherefore we are exhorted to put on the whole armour of God, even that we may stand out against the wiles of the devil. There is none of the children of God, but they have always ado with this spiritual armour; and so they may not let it lie beside them, but they must always keep it on them. The devil is evermore seeking to beguile you with one wile or other; he never rests night nor day, but still is against you: and therefore pray to the Lord that ye may be acquainted with his wiles, and that he will let you know what he is doing. And pray to him also that Satan prevail not against you. It is a pitiful thing that we should live secure, as

though we had not ane enemy againſt us, seeing we are advertised that we have such wily, crafty, and cruel enemies. And if so be we think that we have no enemies, this is a token we are in Satan's power: and therefore he holds himself quiet; for if we were anes out of his power and jurisdiction, he would not miss to trouble us.

Now, the reason that the apoſtle uses wherefore they should put on this armour, it is a ſtrong and forcible reason. "For," says he, "we wreſtle not againſt flesh and blood, but againſt principalities and powers, etc." There are three things that we see clearly to be contained in the words. 1. Who they are who are the soldiers, and muſt fight in this battle. "We," says he; and so he excludes not himself from it, but takes in himself among the reſt. 2. There is the exercise wherewith the soldiers are exercised, "wreſtling." 3. There is the parties againſt whom we wreſtle; and they are thus described—TFirſt, from their power they have in the world; for these names are given only to these who are of great power and place in the world, "principalities and powers." And more generally they are described, "the governours or rulers of the darkness of this world." Secondly, they are described from their natures; they are called "spirits," and these are spirits of wickedness. Thirdly, they are described from the place that they haunt in, when they assault us and wreſtle againſt us. "In high places;" that is, in the air.

Now for the firſt. Who they are who are the soldiers in this conflict: "We." Then the apoſtle Paul himself, he is one of these wreſtlers. Then we may perceive here that there is none who is exemed from this wreſtling, were he never so eminent either in saving or ſanctifying grace; and albeit he had gifts and furnitare sufficiently for the discharging of his calling, yet is he not exemed from this wreſtling. The firſt Adam, who was free of sin, he was put to it; and the second Adam also was sorely assayed with it. And Peter, albeit that otherwise he was a ſtrong champion, yet in this wreſtling he was sore wounded, even by the hand of a damosel. And we needed not to bring examples for

proving of this either from the old or new Teſtament, for there is abundance of them daily amongſt ourselves. David, who was a man graced many ways of the Lord, and was very humble in his own eyes almoſt always, yet at one time he was puffed up to number the people. And all the servants of God in the new Teſtament, we will find them to have been thus exercised, yea, ofttimes overcome. And therefore we should resolve for this, if so be that we be the soldiers of Chriſt, we muſt prepare ourselves for wreſtling and fighting. It is a ſtrange thing of us, that we cannot learn to peruse (use) our weapons right in this warfare, and even a principal one of them, whilk is the word of God. It is spoken of the life of a Chriſtian, so long as he is here, that it is a warfare; and having wars, certainly we muſt have enemies to make war with us: and yet we live as securely, for the moſt part, as if we had not ane enemy at all to pursue us. It were mickle better for us to consider that we are at enmity with Satan, and he and all his forces are againſt us, if so be that we be true Chriſtians. Ay, it is sure, if he be not againſt us, pursuing us, then we are upon his side.

Secondly, our fight and warfare that we have, it is called "wreſtling." Beloved, the life of a Chriſtian and of the child of God, it has many terms whereby it is expressed in scripture, and when all is done, there are not many of them that are very comfortable. It is called a race, whilk is a painful thing; a pilgrimage, whilk is a longsome (tedious) and wearisome life; and wreſtling and fighting, whilk is very dangerous and hazardsome. And the reason of all is, because our comfort is not to be found in this life, nor in anything that we can find here; but our comfort, reſt, and ease, is only to be found after this life is ended. The Lord indeed will give to his own some sweet blenks (gleams) while they are here; but there is no perfite joy, ease, nor peace for them, while they are here: the moſt part of the life of a Chriſtian is nothing else but a warfare. Albeit some of them be more bitter than others, yet there is not one day of our life but it is a race, a pilgrimage, a warfare and wreſtling. And since it is so, should not

we be wise, and in time prepare ourselves for these? If so be that we have not such a life as this, then it is sure and certain that our life is not right, but that the enemy is within, while all things are at peace; but if so be that thou find thyself continually to be at a pilgrimage, a race, and a wrestling, then it is a token that thou art in a right case,—that the enemy is cast out, and therefore is it that he troubles thee. But there is one thing that I would have you to observe here. There be none, I think, but they will say, their life is a wrestling; for he who has his head always down in the earth, he will say, "God help me, for my life is nothing else but a wrestling with this false world:" and what is all that we do of that kind, but to wrestle for a bit and a brat (food and raiment)? Others, again, would seem to take up the matter some (somewhat) better than these, and says that they find a daily wrestling and struggling within themselves, when they find one power in them striving against another. This is a wrestling; and yet this is but a silly meaning, if thou take up the meaning of it to be so, when the natural man finds a fighting within himself. And, indeed, the natural man will find a fight and a wrestling within himself of one power of his soul against another—they will be striving together; that must be a wrestling. That person who said, "I see and knows one thing to be the right, but I am drawn to do another thing,"[1] certainly that man behoved to have a wrestling. Whereas our mind and judgment sees a thing to be wrong, and yet our affections draws us to the committing of it, must there not be a wrestling here? even as it were between the high castle and the lower house of the soul, the one of them a]ways contradicting the other; this must be a wrestling. But yet, for all this, this is not the wrestling that is here meant of. For in this wrestling of the natural man the combat stands between one power of the soul and another power thereof, when our mind and judgment is bidding and willing us to do one thing, and then our affections, they draw us another way contrair to that.

[1] *"Video meliora proboque, deteriora sequor."*—Ovid Met., 7. 2 H

But for this wreſtling that is here meant of; it will be in one and the same power of the soul at the same time. The moraliſts, they did never attain to the knowledge of this point. As in the mind, the part thereof that is renewed and ſanctified will fight againſt the part that is unrenewed; and so it is different from the natural man's. Ay, moreover, if we will search aright, we will find that the natural man, he has always had this fighting and wreſtling since he could know anything; there is none who has any spunk (spark) of natural light, but he will have such a fighting as this; but the child of God, he has only this fighting and wreſthng from the time of his regeneration and new birth, for he never had it till then. Again, the fighting and wrebtlmg of the natural man is againſt gross sins, such as murder, adultery, theft, or that they should speak a word that should in any ways offend others, and such outward sins as these. But for this sort of wreſtling of the child of God, it is againſt their moſt secret sins, even againſt these sins whilk the world counts not to be sin, or at the moſt counteth them to be but small sins. Yea, his greateſt wreſtling is againſt these, such as pride, hypocrisy, ignorance of God, the luſt of the flesh and of the spirit, even all secret sins; that he cannot get all these in a right order and subdued, thlS is the grief of his soul. The natural man's wreſtling is when he has committed great and gross ills, such as are publick to the world; but when the child of God has omitted a secret duty, whilk he knows he was bound to perform, he will find wreſtling for that. Ay, when he has perfor med the duty whilk the Lord commands him to perform—when he has been at prayer, either in private or in publick, hearing or reading God's word, at faſt or communion, etc.—if so be he find that he has not done them with the spirit and from the heart, then he has a wreſtling for that: ay, he is more displeased at the manner of his doing than he has contentment in doing the duty. And therefore ſtrive to have a wreſtling of this kind, not a wreſtling with the world for the back and the belly, nor a wreſtling between one power of the soul and another, but a wreſtling between the renewed and unrenewed part—a

wreſtling between the Spirit of God and Satan; a wreſtling that has not been always, but begins when we begin to be regenerate; a wreſtling not only againſt outward gross sins, but also againſt secret sins; a wreſtling not only for committing of sins, but also for omitting of duties, yea, even for the manner of our doings. Thus it muſt be in the eſtate of every Chriſtian. And there muſt be also a wreſtling in the kirk; Chriſt and his spouse upon the one side, and Satan and all his wicked inſtruments, whom he can have under his commandment, will be upon the other side.

Thirdly, But let us consider something of the enemies. It is hard to tell, and ill for any to wit (know) what the meaning of thir words are, "Principalities and powers, the governours of the darkness of this world, and spiritual wickedness in high places." Always (notwithſtanding), it appears that there be different orders and several degrees both of good and of ill angels. And here these angels, they seem to be ranked in two sorts; firſt, principalities, secondly, powers. Thir two words, when they are taken after the manner of ruling in the world, the firſt of them, to wit, *principalities*, it is taken for these who are of greateſt place and power, and has none to rule above them. The other word, *powers*, is taken for these who are in inferiour places of authority under these. And so it would appear by this place, and other places also, that there is one of these ill spirits who is prince and supreme over the reſt, who is called "the prince of the power of this world," and the "god of this world;" so that he has great power and commandment into it, and he by his inſtigation and God's permission (for, for als great as he is, he can do nothing unless God permit him), and by man's voluntary slavishness, he draws men in subjection to him. Satan, again, he has great princes, who are neareſt to himself. As Daniel 10:13, there is one there named the prince of Persia, who withſtood the angel of God so long. And powers, again, are these who are set to rule in particular provinces, in such and such parts of the kingdom; and both of these are called "rulers of the darkness of this world."

First, I would have you to mark here, That the apoſtle would let us know that Satan and his inſtruments, they have great power and authority with the great ones of this world. Princes and great men, they have the adminiſtration of juſtice, and the ruling of things into their hands, and therefore he seeks to have power with them. And it appears to be so indeed; for from whence is this said, John 7:48, by the Pharisees speaking of Chriſt—"Have any of the rulers believed in him?" but because Satan, he has a great ſtraike (ſtroke, q. influence) with the rulers and great doctors in the world? And 1 Corinthians 1:26-27 the apoſtle says, "Not many noble, not many wise, etc, hath the Lord chosen; but the Lord hath chosen the base and foolish ones, to confound them that are wise." And if so be that we will consider of this aright, we will not think it ſtrange, that there were none of all the kings of Israel, but they were wicked and ill kings, and few of all the kings of Judah who wrought a true work of reformation in the kirk of God, but the moſt part of them hindered it. Yea, there was not one of them who wrought a full reformation; but in the beſt there was something to be found amiss. And what, think ye, was the cause of this? I grant there is corruption enough naturally in the heart of all men againſt anything that is good, but chiefly of great and learned men: Satan labouts to possess their hearts, that they may hinder the work of God.

I would have you to observe this here. How long now have we been seeking and supplicating for the lawful remedies[1] of a free Assembly and a Parliament, to put ane end to all these ills that has cruppen (crept) in amongſt us!—ane Assembly whilk used and ought to sit once every year at leaſt, and now there has not been one these twenty years in this kingdom, and yet, for all that, we can hardly attain this favour, the holding of a free

[1] The Covenanters maintained a signal advantage over their adversaries, throughout this conteſt, by confining their demands to "lawful remedies." The Government ſtrove in vain to put them in the wrong by moving them from this ground, and involving them in illegal courses, which would have juſtified measures of repression.

Assembly now. It's true, I grant, princes may have their own grounds of policy in hindering these things; but that is sure, Satan, he has a hand in it. And therefore it is good for us to take heed to this, that in this fight we wreſtle not againſt flesh and blood, but againſt principalities and powers. This is even like that place, 1 Samuel 8:7, "These are not againſt thee, but they are againſt me:" so we are not now wreſtling againſt flesh and blood, but againſt principalities and powers, and that in God's cause. It is good for us to think, that in everything that opposes us in the work of God, and hinders it, there is a greater power than either earls, lords, marquesses, or kings,—that even Satan is hindering the work of God, als far as he is able.

Ye may perceive this evidently also, that these things that are ascribed to be done by flesh and blood, they are also ascribed to Satan as the doer of them. As ye may see in the example of Job: the Sabeans and the Chaldeans, they spoiled his goods, and drave them away; yet nevertheleſs, Satan, he was the principal agent and chief worker in this business. And Peter also, he fell filthily, when the voice of a damosel made him to deny his maſter; but our Saviour had said to Peter before, "Satan has sought to winnow thee," that is, he came to me, who was general of the army, and chopped out (chose) thee, and desired to go about [a bout] with thee in combat; yet nevertheleſs, fear not, albeit he give thee a hurt, "for I have prayed for thee that thy faith sall not fail thee." And if he do thiſtoa Chriſtian soul in particular, mickle more will he do it in the reformation of a kirk; because that may be a mean to draw many souls from him. And if so be that Satan and his inſtruments can get their will, they had rather that kingdoms were through other (all in confusion), and every one of them to shed the blood of another, before a reformation of religion be wrought. And assure yourselves he will assay it, and see what he can possibly do to hinder it, by himself and by his inſtruments.

"Rulers of darkness." What is this that he calls darkness? It is sin, and consequently all the curses and miseries that follows

upon sin. Wherein I would have you to observe, that all these who lives in sin, their minds are blind and dark; they know not themselves nor their sins, nor know they the way of Christ wherein they should walk; but they are in the power of darkness. And therefore, careful should we be that the Lord would open the door and the window to us, and let the sun of righteousness shine in upon our souls, that we may see sin that so we may eschew it, and we may see the way of holiness to walk into it. For while we lie in darkness, we are under the power of the devil; and if so be that we live in darkness all our time here, and die into that darkness, we sall then continually to all eternity remain in blackness of darkness. And so thou who lies still in sin, thou are already bound in the chains and fetters of darkness; and these are about thy soul already, to harle (drag) thee to hell, albeit thou feel them not, nor are not sensible of them: even as these who are the children of light, they sall be possessed eternally in heaven.

Now for their nature, they are called "spirits." So there are good spirits and there are ill spirits; and every one are attended always by a good spirit or by ane ill spirit. I say no more of it but this now, whoever they be who entertains sin in their hearts, they entertains Satan also there; for he is a spirit, and so he is not sensible to the natural part. And therefore, as ye would be free of Satan, see that ye entertain no sin; for sin is of the devil, and where sin is he is, and delights to be there: even as holiness, it is of God, and he takes pleasure to be where it is.

Lastly, for the place of their residence, it is, "In high places." Then he has the advantage of the place of us in this combat, for he is above us,[1]—in high places. If we speak of Satan's place that he had, or has, he had his place anes in heaven, and was ane angel of light; but his sin and his pride brought him down

[1] This interpretation of Ephesians 6:12 was common among the divines of that age. "The advantage of place among armies is reckoned much. Satan seems to have something this way as an advantage of ground, in that he is styled Spiritual Wickedness in High Places: ... they being thus above us and aboat us in the air, see and know our ways and actions," etc. *Demonologia Sacra*, by Richard Gilpin, p. 20. London 1677.

from that place, and his proper place now is and ever will be in hell. But as God has good angels whom he sends to wait upon his children, so Satan has ill angels also to send out, to see whom they can bring in to him; and these ill angels, being sent out of that place of hell, they are always in the air, and waiting upon us, so that we are never hid from them, no, not in our moſt secret cabinets. In the night season they see thee, and tempts thee to commit sin; and when thou commits sin, they are looking upon thee, and delights in it, as thou does delight thyself in it: so that thou can never get thyself hid from God, from thy conscience, from Satan, but they bear thee witness to thy doings. And when Satan gets thee to commit sin, then he smiles and is glad; but thy conscience, if so be that it be not hardened, it looks upon thee, challenging thee, telling thee that it will be a witness againſt thee; and God looks upon thee, and beholds thee with a vindictive eye. It is good for us, therefore, to consider that when we sin, Satan, he is beholding us with a cheerful countenance, that our consciences are beholding us as a witness againſt us, and God, he is beholding us as a judge, to be revenged of us for our doings. And therefore it is good for us to learn, so to carry ourselves in all things, that Satan may not rejoice at our doings, but be angry; that our consciences may be a witness for us, and not a witness againſt us; and God may behold us, to reward us in mercy; and so God may have glory in all our actions, and our own souls comfort, through Jesus Chriſt. To whom, etc.

October 28

Preface

The date of the remaining discourses is ascertained from the Preface to the second of them to be the 28th October, that is, the Sabbath immediately preceding the National Fast indicted by the King's authority, and also by the Tables, in connexion with the ensuing Assembly. They contain sufficient evidence that the author had not officiated at home since he preached from the same text nearly two months before; and when we consider the multiplicity, importance, and urgency of the business which had engrossed the attention of the Committee at Edinburgh during the intervening weeks, we shall easily account for his absence. It is observable, however, that he makes no apology on this occasion for leaving his particular charge, as he had done earlier in the year, for which there is only one reason that can be assigned, and it is greatly characteristic of the man. The people of Leuchars were now familiar with the fact that their minister was the recognised head and leader of his party, and he could not have mentioned the cause of his absence, without drawing attention to his own share in the public counsels and movements,—a thing entirely foreign to his nature.

As this was among the latest public appearances of Henderson before the meeting of Assembly, and as the course of his subject leads him naturally to utter his mind on the present aspect of affairs, the following pages are possessed of a peculiar interest and importance. Since he last addressed his present audience, a great improvement had

> taken place in the condition and prospects of the country. Not only had the Covenanters obtained the grant of a free Assembly and Parliament, but they had been entirely successful, in spite of all opposition, in securing a vast majority of well-affected and independent representatives, and in defeating a deep laid contrivance of the Court to weaken and divide them. We accordingly find the speaker, at the outset of the services, congratulating his people on these signal advantages; but we easily gather from the general tenor of thought, as well as from several distinct intimations, that he entertained little hope of their issuing in a permanent settlement. He was fully aware that the recent concessions had been dictated by necessity, and that the serious differences still subsisting between prince and people could not be securely accommodated without an appeal to arms. Intimately acquainted as he was with the disposition and intentions of the men in power, and knowing their bitter disappointment at the late turn of affairs, he could not but foresee that the sweeping and decisive measures now certain to be adopted by the Assembly would provoke the most violent resentment, and in all probability lead to an immediate rupture. Therefore we find him here repeatedly cautioning his hearers against security, and he takes every opportunity of exhorting them to remain on their guard, to be ready for all emergencies, and to maintain the position of armed resistance and defence which they had recently assumed.

Beloved, there is a great difference between times, and there is a great difference between days;—all times and days are not alike. And as it is in nature, in respect of the constitution of the air,

that all times and days are not alike, for some days are fair and pleasant, and some again are ſtormy and sour (raw and cold) days, even so it is also in spiritual things. There be some days and times wherein the Lord is angry at his people, wherein he glooms (frowns) upon them, and will not give them a blithe look;—he ſtorms at them, as it were. There be other days, again, wherein he makes his face and countenance to blenk (glance) sweetly upon his children, as the sun does from the firmament upon the earth in a fair day. So there be some days also for the people of God of thanksgiving and rejoicing, and there be days also wherein the Lord calls them to humiliation, to mourning, and to faſting. And such days as these are, having this difference, will be ſtill coming about while the world laſts. Days of mourning and days of rejoicing, days of humiliation and days of gratulation, such a mixture as this will ever be till the world have ane end. And when the world is ended, then there will be days, or, I may say, ane eternity of sorrow, mourning, and lamentation for the wicked; and their days sall be so sorrowful that they sall never get a blithe day again. And when the world is gone and ended, then there sall be days, or ane eternity, of comfort and rejoicing for the godly; and their days sall be such then that they sall never get a foul (rainy) day, nor a sour blaſt of wind or weet, to all eternity. And therefore, seeing that it is so, we should ſtrive and endeavour, while we are here, to be wise for to mark and observe the seasons.

It's true, indeed, for the present we have great cause and juſt reason to praise the Lord for his goodness and his mercy towards us; yet the next Lord's day that follows this, it is appointed for faſting and humiliation throughout this whole land. And the reason of it is, Because now it has pleased the Lord to put us in hopes that we sall have a free general Assembly, whilk is a mean whereby thir present ills that are amongſt us may be taken away, and put to some point, and because there is mickle that depends in the good or in the bad success thereof; that therefore we would be earneſt with the Lord, that it would please him so to dispose of all things concerning the same, that by it his own ordinances

may be fully and freely established into his own house, for his own glory and honour, and for the comfort of his children who lives now, and sall live hereafter.

Now this day I would have you to be thankful to the Lord, and to show your thankfulness for the good and seasonable harvest that ye have gotten from the Lord for the winning in of your corns. I cannot abide this, that I should be speaking to you, and yet for all that your countenances tells for the most part that ye are not taking heed what I am speaking to you: but all of you should be bending your ears to me, and taking heed what I am speaking. And I would have all of you now asking thir questions concerning this point. First, Who it is that sends a good harvest unto you? who it is that has done this? The husbandman may not say, It is my industry and my labour that has done this: nor may he say, That it is my good onwaiting and my attendance that has done this, that has brought so good a harvest. No, no; the husbandman cannot guide nor rule the sun, the moon, nor the stars;—he has not these in leading and directing; he cannot guide the air, nor has the wind in his fists; he cannot give the first nor the latter rain: but it is only God who does all these things. And therefore, learn all of you to think upon this, and to acknowledge that it is only God who gives a seasonable harvest. And say not this for the fashion, and with your lips, as many does only and no more; but believe it with your heart that it is. For will ye tell me, what would all the diligence and expenses that the husbandman can bestow, and all his carefulness do, if so be that it pleased not the Lord to bless us with a seasonable harvest? Secondly, I would have you to consider of this, and ask this question. What it is that the Lord has sent to you, and bestowed upon you? I cannot tell how it is, I can never see you otherwise but evermore whinging (whining) and mourning and complaining, even when the Lord opens his hand most liberally to you, and when he opens his doors and his windows wideup, as it were, to let out abundance to you. Ye are still complaining even at these times; and this is the very ready (likely) way to stop the stream and fountain,

and to close the door of the Lord's liberality and bountifulness towards you. But I would have you to learn this, never to minch (mince) the Lord's kindness, nor to smcre (smother) his honour; but when the Lord deals bountifully with you, acknowledge it. He might have given you ane ill season and ane ıll crop, whereas he has done otherwise; and therefore acknowledge that it is God who has done it, and praise him for it. Thirdly, ı would have you to speir (ask) what ye yourselves are, upon whom the Lord has bestowed these benefits and favours. And if ye will do that, then ye will be forced to acknowledge that ye are unworthy with whom the Lord should have dealt so graciously and so bountifully, and that ye are but thankless creatures for all that the Lord bestows. For when ye have gotten a good, seasonable, and fruitful harvest from the Lord, ye have abused it in excess, or drunkenness, or filthiness, etc.; or otherwise ye have made a god and ane idol of it: and so ye have taken these things that he has thus ways bestowed upon you and abused them to his dishonour, in abusing yourselves and these things that God did bestow upon you. And there is not a greater abuse of them than that they should have taken away your heart from him. The Spirit of God says to us, "If riches increase, set not thy heart on them." Ordinarily, when riches increase, we abuse them, and ourselves by them, or otherwise we set our hearts upon them; and when we want, we are given to murmur and to complain: and both these are intolerable.

Then I would have you speiring, since that it is the Lord who has given you a seasonable harvest, since he has given you aboundance, and since he has given it to you who are so unworthy of it, and are so unthankful for what ye have gotten, speir again, What sall ı rander to the Lord for all his benefits that he has bestowed upon me? And speir also, what thou has randered to the Lord for all his benefits and favours. How many is there of you, who has so mickle as thought upon your duty of thankfulness to the Lord, for that life that he has given to you and bestowed upon you? Who of you has thought upon your duty

for his providence toward you, for thir fair seasons that he has given you, for this plenty and aboundance of outward things? Will ye consider wherefore it is that God has beſtowed a life upon you; that he has provided always for you; that he has given you aboundance of all things, and fair and seasonable weather? Is it not for these ends, that thou may honour him, and save thy own soul? And then sall thou live all thy time, and never think upon that, What have I randered to the Lord, of these things that he craves of me, for the favours and benefits that he beſtows upon me? that there sall never be a word of thankfulness out of thy head all thy time to the Lord for his benefits, at leaſt never a word of thankfulness proceeding from the heart? Thou may well speak of thankfulness with thy mouth, and say, God be laued (praised)! or God be thanked! but it comes not from the heart, neither does thou express it in thy life and conversation, by a holy life. This thankfuluess, if we will consider that the Lord has sent this, and consider what it is that he does send, and that he sends it to us, then we will be thankful to him for it, in devoting ourselves to be guided and ruled by his will, and that we will quite our own pleasures and affections, and will set ourselves only to please the Lord, although it should be with displeasing ourselves and all others in the world. And then endeavour ourselves, in so far as we can, to bring on others to pray to the Lord, and to praise him, and to be thankful to the Lord for his goodness. And then, if we will be thankful to the Lord in our heart, and teſtify it in cur life and conversation—if we will resolve to do this, (as I can see but very little appearance of it among you, for there is not sc much as a willingness to it: for there is no underſtanding of such things, and where there is no underſtanding, there can be no willingness); always (nevertheless), if it sall please the Lord to put it in your hearts to do this, then he will accept of it aff your hands as a sacrifice of thanksgiving, through Jesus Chriſt. And therefore, let us now humble ourselves before the Lord, and bless him, as we are able, for his goodness and his favours beſtowed

upon us, and beseech him that he will give unto us what we want, through Jesus Christ.

Sermon—Ephesians 6:13-14

There be two parts, beloved, of the fortification and strengthening of the Christian, in his Christian warfare. One is outward —without ourselves; and this is, "To be strong in the Lord, and in the power of his might." The other armour, again, it is inward, and inherent within ourselves. And of these two parts the apostle Peter speaks in 1 Peter 1. In his thanksgiving, in the beginning thereof, he says, "Blessed be the God and I'ather of our Lord Jesus Christ, which according to his aboundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to ane inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for us." Now, how describes he them to whom this inheritance belongs? "Who are keeped by the power of God, through faith, unto salvation." So ye see, the one part of their strength whereby they are keeped to it is the power of God, and the other part of their fortification is faith: the one, which is the power of God, being ane external strength, the other again, which is faith, being ane internal strength. And soit is by these two great strengths, he says, they are keeped to salvation. And the Apostle Paul, he joins these same two fortifications and strengthenings together here in this place. He speaks of the outward strength; "Finally, (or furthermore), my brethren, be strong in the Lord:" that is your great outward strength, even to be strong in the Lord Jesus Christ, denying your own strength, and everything that is in you. And what is it that we should look to in him, when we would be strong? "To the power of his might;" for his power and might is great enough, and sufficient to be opposed to all who can be against us. In the other part, again, he speaks of inward strength, when he says, "Put on the whole armour of God:" we must put it on not without us, but within us. For, albeit, the comparison be tane from bodily armour, and so it would seem that this armour should be

without us by that, as bodily armour is, yet the spiritual armour, it must be within us; and so it clothes and defends the soul from all enemies. First, he exhorteth them to their duty; "Put on the whole armour of God," or the complete armour of God. So we must have our armour; we must put it on; and we must put on complete armour—no part must be bare. And then the armour we put on, it must be the armour of God. Whether we look to him who is the maker of it, it must be of God's making, or whether we look to the metal of it, it is spiritual, not bodily. So we must "put on the whole armour of God." Then he shows for what end it is that we must put on this armour, and this is the end, "That we may be able to stand out against the wiles of the devil." As if he said, We have ado with a wily, a subtle, and a cruel enemy; and therefore, that we may be free of his wiles, and overcome his cruelty, we must put on this armour. And the reason that he gives to move us the more unto this is, "For we wrestle not against flesh and blood." He takes in himself as a wrestler in this combat; he says, We wrestle not. Then he calls this fight that we have against Satan, "wrestling." When we are warring and wrestling against others, as against flesh and blood, it is not them principally and chiefly against whom we wrestle; but we wrestle principally against Satan, according to that place, "They have not rejected thee, but they have rejected me;" that is, in rejecting thee they have rejected me. So, "We wrestle not against flesh and blood," that is, Not only have we to wrestle against men; no, not principally are we to look to them, although they be the greatest men upon earth, even kings and monarchs: for all these enemies, they are like the stalking horse that comes before, and Satan, he is lying covertly behind them, setting against us. Although the greatest power in earth be against us, yet there is a greater power against us than they are, who has greater strength than they have: and so the Christian he must look to invisible enemies that are not seen; and this is the power and privilege of faith to doso. And so we must consider "that we wrestle not against flesh and blood, but against principalities and powers,

against the rulers of the darkness of this world, against spiritual wickedness in high places:" We wrestle, then, against an enemy who has greater power and policy with him. I told you that thir names were used to be applied to persons in the most eminent rooms and places in the world, and so described by their power. And we wrestle against spirits; and so we have them described by their quality. Then we have them described by the place of their residence. Though it's true, indeed, their proper place, and the place where they must be eternally, is in that lake that burns with fire and brimstone, where their worm never dies, and the fire never goes out, and they must be tied and tethered there for ever, yet by the Lord's permission, and in his wise providence, he will have them to remain in the air above us, beholding us: for the air, it is called a "heavenly place," because it is heaved up above us. There these ill spirits are looking upon us and beholding us always; and so they have the advantage of us mn respect of the place, that they do always mark and observe our ways—where away we are going, and what we are doing.

Now, in the words that I have presently read unto you, in the beginning of them, he touks (beats) the drum again, and sounds the trumpet a second time. He had said to them before, "Put on the whole armour of God," and told them the end of it, "that they might stand out against the wiles of the devil." And he gives them a reason for it; "for we wrestle not against flesh and blood," but we have to do with mighty, with malicious, and with dangerous enemies, with principalities and powers, with spirits and rulers of darkness, and with spiritual wickedness in high places; so they have the advantage of the place of us, whilk is a great matter in war. And therefore I would exhort you again to get this armour; and because it may be ye think ye have not wherewith to get it, take it to you for nought. But when ye have taken it, then ye must resolve to resist and stand out in the ill day; and so ye must resolve not to be a flier, but still to hold your face to the battle and resist; that so, when ye have endeavoured to the uttermost of your power to stand out, and ye have outwrestled

all these ills, ye may be found ſtanding in your place, not having yielded one foot of ground to your enemies: ay, that it may be seen that ye have gotten advantage of your enemies, because ye bave keeped the field as the laſt victor, and made your enemies to flee, and has gotten ſtrength to ſtand ſtill. And if ye ſall meet with another conflict again, after that is ended, ye muſt not yield then neither, but ſtill wreſtle and fight on till ye get a full, a final, and a perfect victory over all enemies, till ye overcome the laſt enemy, and ye be freed from the laſt enemy, and so freed from all their malice and cruelty.

That ye may consider of the purposes that are contained in this firſt verse that I have read the better, ye ſall look upon it. 1. As it is a repetition; for as I told you now, he gives them a second alarm and a second blaſt to make them [prepare themselves] for the battle. 2. Consider of the duty he exhorts them unto. 3. Consider of the twofold end, for the whilk this duty muſt be performed. The firſt end is, "That ye may be able to ſtand out in the ill day." And so they muſt make them for conflicts again and again. The second end is, "That having done all," perfected all, foughten out againſt all difficulties and overcome them,[1] that then ye may be found ſtanding in your place, where ye were set by your general and commander, and not one foot removed for all of them.

Firſt, then, for the repetition, there is a necessity of that; for such is our disposition naturally that we love security, and ease, and peace, but we miſtake what peace and security is. We have no will not so much as to hear of war; the very name of peace is a sweet and refreshful thing to us. And surely, to speak the truth of it, there is no eloquence mor science can express how great a benefit, or how comfortable a thing peace is. For if so be that a man had the rents of a king, and had all other private contentments within himself[2] that he could wish and desire, if so be that

[1] ἅπαντα κατεργασάμενοι. *Having completed all things*, or according to others, *subdued all things*—both of which senses are here included.

[2] *Within himself*—of his own, so that he does not need to buy.

he have not peace, wherefore do they all serve to him? For if he be sitting at his meat into his own house, if so be that he be not at peace, he knows not how soon he sall be thrown out of it; and if he be at his pleasures, or taking pleasure in anything, the very shaking of a leaf will fear him: and so while it is so, what comfort can he have in these things while he has them? And so peace is a very pleasant, it is a very profitable, and it is a very acceptable thing. But we take this peace to be a quiet condition and eſtate of life here, wherein we are free of all enemies to moleſt or to trouble us; whereas it is only spiritual peace that makes us safely secure, and that is, to be assured of favour and reconciliation with God in Chriſt. And having this peace, it makes thee so, that, albeit thou have many enemies againſt thee, that they may well trouble thee, but they sall not harm thee; they may well pursue thee, but they sall not overcome: in the hinder end of the day, thou sall have the advantage of them, and overcome them. And so this is our true peace and security, and not that whilk we eſteem to be our peace. And therefore we have to learn by this repetition, that we should ſtill rather look to that whilk is our need, than to that whilk is our desire. For our desire naturally is that we may have peace, and have no enemies to trouble or moleſt us; whilk is a thing impossible to be attained unto while we are in this world, whilk is a warfare. But our need is, because we have enemies, and we of ourselves are naked, and we are ready to be wounded by them, and since we know that these our enemies are wily, ſtrong, and they are evermore assaulting us and setting upon us; and therefore, since it is so, it is beſt for us to resolve upon this our eſtate and condition of life, and not to live in security here. For this is a foolish and a mad thing, for any to say, I sall have peace, though I walk in the imaginations of my own heart; it cannot be so: thy peace, if it be true, it muſt come only from God. But how can it be possible that thou sall have mighty, ſtrong, and wily enemies, and thou art but a weak silly creature, and thou art continually in their danger (power), —how canſt thou then think to have peace, but that it is moſt

necessar for thee to be advertised, and again to be advertised, to make thee for a warfare and a fight? But thy peace, it is this, that albeit thou has enemies, yet they sall do thee no scathe, they sall not overcome thee; they will moleſt and trouble thee for a time. It is good for us to think upon preparations for enemies of both kinds, and not to think that there is no enemies who will come againſt us of any kind. It is not so, nor it will never be so, for it is certain that all has enemies; but let us prepare ourselves againſt these enemies when they come againſt us, and have all our armour in readiness to defend ourselves againſt our enemies: and that is only our trueſt security.

Now for the duty he exhorteth them unto. He said before, "Put on the whole armour of God;" now he says; "Wherefore take unto you the whole armour of God." Then he would say, There is no more ado but to take this armour unto us freely, and having taken it, to put it on. And, indeed, there is no more ado; for God, he has a munition house and armory,—he has prowsnon enough lying beside him for us: whatever piece of armour thou needs, it is into his kirk, and he has sent his servants to give it out anto thee, Needs thou a headpiece? it is there; needs thou a sword? it is there; or a shield? or thy feet shod? etc., all these are there in his house. And what will they coſt you? Picks (pikes) or muskets are not so dear but any of you has spent als mickle needlessly and unworthily, yea sinfully, as might have furnished you of these; but this armour that is here, it will coſt you nothing: ye may get faith, hope, the knowledge of the word of God, assurance of salvation, righteousness, etc., for nothing. And were it not a sweet thing, if so be ye would come to the kirk as poor, naked, weak creatures, and silly bodies, and say, Lord, I am naked, and therefore I come to thee that thou may clothe me; I have many ſtrong and mighty enemies, and thou has bidden me put on armour to fight againſt them; Lord, let me see what this armour is, and what part of me is naked? And then beseech the Lord that he would put that armour upon you, that so ye may go away again as clothed and armed men, and may see the

thing that ye saw not before into yourselves,—faith, hope, love, knowledge of God's word, righteousness, etc. o but this were a sweet thing, if so be ye would do this; and ye would find it to be comfortable! And ye who has gotten some pieces of this armour, and through want of use they are begun to roust (rust) upon you, or if ye would have any piece supplied that is wanting, then come to this armory and get it dressed, and get your wants supplied. Let all come here, both these who wants altogether, these who has any and is not fairdie (fit for use), and these who has some, but wants the rest. This should be our exercise, always to be about these. Our clothes must be our armour, and we must still be putting on more: if we were never so weIl clothed, there must still be a "furthermore." Albeit thou had rlghteousness and justification by the blood of Christ; albeit thou had holiness and sanctification, and should endeavour thyself to do all the duties that the Lord requires of thee, and whilk thou ought (owed) to others; all will be but lost labour if so be thou seek not after more.

Now what is the first end wherefore he would have them to take unto them this armour? "Take unto you the whole armour of God," says he; the end is, "That ye may be able to withstand in the evil day." Ye may see it clearly, what ye should learn here—the end wherefore there has been set down to us such ane ample and a large description of the power, of the malice, of the craftiness and wickedness of Satan in the former verse. "For," says he, "we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Wherefore does this description serve to us? Even that we may resolve to resist them, and to fight against them. And so the end wherefore this is set down is not to feed our curiosity—that we may know there are ill spirits, that they are dangerous and powerful, and has their residence in the air; it is not done that we may delight ourselves in the contemplation of these things; for the wicked and natural man and the philosopher can make a large description of the nature of the devil, his power, and the place of his residence.

Neither is this description set down to us of him, that out of fear of him we may run to seek his favour, as many in the world thinks. Oh, say they, it is not good to anger the devil, nor is it good to anger witches, who are limbs of the devil, for they may do us mickle ill, for they are very powerful and crafty, and therefore we will rather seek for their favour. Is this told you, that Satan has power, and that his malice is great, that he is a spirit, and that he has the advantage of the place of you, that either ye should feed your curiosity upon these things, or for this end, that ye may seek his favour and fleitch with (fawn on) him and these who are his instruments, or that ye should become slaves and servants to him? No, no; but the end wherefore this is told you is, "that ye may be able to withstand him in the evil day." "Satan goes about continually like a roaring lion, seeking whom he may destroy;" and what subjoins he? "Whom resist, steadfast in the faith."[1] As if he said, If so be that Satan be a lion seeking to devour you, guard yourselves against him the surest way ye can. He says not that he is a lion, to that end that ye may hide yourselves from him, or that ye may flee away and turn your backs upon him, when he is pursuing you; or that ye may flatter him and seek his kindness; but he says it for that end that ye may resist him. And what is the surest way to get him resisted? Even to be steadfast in the faith; for that is sure, we must either fight against him and resist him, or otherwise we must yield ourselves to be his slaves perpetually. And so we must resolve, when we hear of the power, of the malice, and of the cruelty of Satan and of his instruments, we must not feed our curiosity, in thinking upon these, nor must we fawn upon him, because he is mighty, malicious, and wily; but that whilk we are to do, is to withstand him, and to resolve to fight against him.

And, beloved, to help us in this fight, and that we may have the more courage in it, consider of the two parties that strives, each against other. We have upon our side, in this army, God

[1] 1 Peter 5:9

himself with his army and power; he is the Lord and general of the hosts. And we have upon our side our Lord Jesus Christ, who is greater than Joshua, who took upon him to go out against thirty-one kings;[1] for als mickle as was spoken of their greatness and power, he is able to stand out against principalities and powers. And we have the Spirit of God upon our side also; this says the apostle John in his first epistle,[2] "The Spirit that is in you, is mightier than the spirit that is in the world." And so ye have the great Lord God upon your side, who is the Lord of hosts and armies, who goes out before his people unto battle, and who has evermore hithertils (hitherto) been triumphant and victorions. Ye have the Son of God upon your side, who has overcome death, and all these principalities and powers. And ye have the Holy Spirit with you, who is stronger than any spirit that is against you. And ye have also the good angels waiting upon you, who are appointed of God to wait upon, and to minister comfort to them who are heirs of salvation. "He has given his angels charge over you, to keep you always, lest at any time ye should dash your foot against a stone." And therefore, since ye have God, Christ, the Holy Spirit, and the good angels to wait upon you, why may ye not be strong? Then see and consider who they are who are against you. It's true they are called "principalities and powers;" these are high styles; but if ye will compare these principalities and powers with God himself, with the Son of God, Jesus Christ, or with the Holy Spirit, ye will see them to be but very weak. Has not our Lord said, "The seed of the woman sall tread down the head of the serpent"? And, moreover, he has said to the serpent, "Thou shalt bruise his heel, but he shall break thine head." And therefore the seed of the woman must be the greatest power, who sall tread upon Satan's head and break it. And the apostle Paul to the Romans[3] says, "He has tred (trodden) Satan under foot." Ay, Satan he has no power over the least thing that thou

[1] Joshua 12:7-24

[2] 1 John 4:4

[3] Romans 16:20

has, albeit (let be) over thyself. He has no power over Job's cattle or his sheep, or over the life of his sons and of his daughters, to take it from them, but only by the Lord's permission; and he dare go no farder than he is permitted. Ay, moreover, I may say farder, that he can do nothing to thee against thy own will. He may well trouble and molest thee against thy will; but all these troubles sall turn to thy good, except thou give thy consent and will; for that is certain, there is none who succumbs and yields to the tentations of sin but these who succumbs willingly. For, when thou commits sin, it is not against thy will that thou commits it, but with thy will. I resolve not now upon this, to make any curious distinction and difference between that sinning sin of original corruption, before sin be come so far on as to the consent of the will, and other sins; but I speak now only of actual sins. We cannot be overcome, and fall into ane actual sin, without the consent of our will. And, albeit there may be for a while a wrestling against any sin, so that in that respect it is against thy will, yet still the last reluctation, before thou be overcome by it, is of thy own will. If we could keep our own will free, that we willed not to commit such a sin, albeit we had principalities and powers against us, they were able to do us no harm; but through all his onsets we might get good, if we consented not to them with our own will. And so, from the consideration of the two parties that fights against other, we may take courage to stand out, and to fight this battle to the end.

"That ye may be able to withstand in the evil day." What ane evil day is this? Ye must remember that all our days, they may be called ill days, for fra anes that sin has entered into the world, it has brought so many ills with it as are inexpressible; and it has brought such ills with it that, whatever be the estate or condition of life that any takes them unto, or are in, whether they be rich or poor, honourable or base, in sickness or in health, and so whatever be the estate or condition of their life, and also whatever country or kingdom they live into, all the days men live are but only ill days. All our lifetime is full of miseries, and the

life of all who lives since the fall of Adam has been so. And the days of all may be called ill in respect of the sins that they commit in their days, even of the most righteous, since the creation, that ever lived, Jesus Christ only excepted, who was free of sin. Yet albeit he was free of the ills of sin, yet in respect of the ills of misery, his days were als il as any; for he was a man of sorrows from his birth to his burial; his life was nothing else but a web of sorrows. And, beloved, in respect of these ill days, some men who has considered of them, that the ills of a man's days are like the waves of the sea, one still following at the back of another, they have thought that it was the only best for one never to be born, and if they were born and come into the - world, the next best was to die soon. And Pliny, that great naturalist, when he is describing the life of man, he wonders at it, how miserable it is, and how many ills are joined with it; and he makes the life of man to be worse than the life of the inferiour creatures. And, indeed, were it not for life everlasting—these endless joys and that happiness that is prepared for the children of God after this life— it were mickle better not to be, than to be at all; or if we gat any being, then to be soon tane from it; and the life of the brute beasts were better than our lifeis. For whatever contentment any can find in anything that is here, it is nothing else but such as strong drink is to a man who is in a raging fever—he gets a little ease for the present by it, but incontinent his thirst begins, and his pain is als great, yea, rather greater than it was before he gat it. And moreover, beloved, as our life has many ills in it, and all our days are full of ills, so our hearts within us, they make us to apprehend more of grief, sorrow, and miscontentment, than they do of joy and contentment; for we feed mickle more upon the thoughts of the one than we do upon the thoughts of the other. And our soul or heart within us is compared to a sharp sword, that at the drawing out thereof it cuts the scabbard, and so it is painful; and so we are given still to multiply scruples and causes of sorrow to ourselves, and adding sorrow upon the back of sorrow. And so all our days, this way they may be called ill days.

But there be some days that may be called evil days, after a special manner, for the kirk of God, when Satan is letten louse, or when his chain is made long, and so he gets leave to trouble and to persecute the kirk of God, either by open persecuting enemies, or by secret enemies to arise within herself, and to eat her up by heresies and errours. And, indeed, these are very ill, any of them —either persecutions or heresies; but worst of all, when they go both together. As the true kirk of Christ may be said to be under both these in respect of the Roman Antichrist; for he persecutes the true kirk by cruelty, and defiles all, so far as he can, by heresies and errours.

Then, beloved, I would have you to consider of this. All of you are complaining, and says, Lord, but our days be both few and ill, and many troubles bide we in them? and what is all our lifetime but a fighting and a wrestling to win through this false world? It's true, I grant, your days may be called evil, but there is another sort of evil than ye have seen yet. If the Lord sall be pleased to send days of bloodshedding amongst [us], so that ilk ane sall be sheathing his sword into his neighbour's side, then ye will be forced to confess that all the days ye have hitherto had has been good days in respect of these, and to acknowledge that we have not been thankful enough to the Lord for the good days that we have hitherto enjoyed. And, indeed, I may say from sundry reasons that we in this kirk and land may justly look for ill days, wherein Satan sall kythe (show) himself to be mighty and strong in pursuing us. The first reason that I give for it is this. There is no other reformed kirk in Christendom but only we of this land, but they have had ill and sore days. Even these that were the most truly reformed kirks in Germany, France, Sweden, etc., all of these has had ill days of great wars and troubles; and yet anes they had greater peace than we have. And they had greater plenty also; they had stronger walls and better fortified towns and castles, to defend themselves withal, than any that we have; and yet, nevertheless, these has been taken away from them. And they have had ill days—they have had wars, and all

the calamities that follows war: and it has laſted with them for a very long time. And since the Lord has gone about this way, and given every one of the Reformed kirks about us a taſte of the cup; since Germany, France, Sweden, all of them has had their ill days with the gospel, then Scotland, thou muſt have thy ill days next. A second ground whereupon I say this is, because we have juſtly deserved it at the Lord's hand, that it should be so. For the Lord our God, he has been bountiful and beneficial to us, even by (above) other Reformed kirks, in beſtowing the word and the sacraments upon us in such plenty and in such purity; and yet, nevertheless, we have far exceeded all of them in sin. But especially we are guilty of this sin, that, for als clear a light as we had, yet we are altogether almoſt ignorant, for the moſt part of us, in the grounds of our religion, in serving of God, and saving of our own souls. And, indeed, there cannot be a worse nor a more heinous sin than this is, to have the light of the truth clearly revealed unto us, and yet to be ignorant of the grounds thereof. Ay, moreover, I may say, what sin has there been in any nation, since the beginning, whilk has not been in Scotland, and that in a very high measure? either ungodliness, profanity, uncleanness, etc.? And, beloved, a third cause that makes me to think that the Lord will afflict us, and suffer ill days to be amongſt us is,—Of late, ye know, within these twelve months by-paſt, there are many in this land who has given up their names, and has holden up their hands before him and sworn to him and to his covenant, and has put to their names to it, and subscribed it. Now all, for the moſt part, in this land (has done this. Were it not juſt, therefore, with the Lord that he should put them to a trial, and let it be seen who has done it in truth and in their hearts, and who has done it but only for a fashion? Were it not juſt that he should take a fan in his hand, and let it be seen who are the chaff, and who are the con? And therefore of necessity we muſt conclude that there muſt be ane ill day of this kind. It will be the ſtrangeſt and the moſt wonderful thing that ever was heard or read of, if so be that the Lord sall eſtablish the truth of religion into this

land, and we sall not find some ill days or (ere) then, of whatever sort they may be. And therefore, it is good for us that we should not dream to go to heaven sleeping; it will not be so with us: ay, our ill day may come upon us, when we have but little mind of it. We have hithertils seen good days; it's truth, I grant, they may be called ill days also, but they are good in this respect, that we may see worse than ever we have seen yet. For what is a little touch of famine, or a little of the pestilence, to that, if the Lord sall be pleased to send the sword amongst us, and every man to sheath his sword into his neighbour's side? Then there sall be nothing but howling and crying among people; and they sall be forced to acknowledge then, suppone they will not do it now, that they have not been thankful enough to the Lord for the good days that they have had, and be forced to say that these are ill days indeed.[1]

Now, for this ill day whereof he speaks, ye see he would have them to be armed against it, and prepared for it—"Put on the whole armour of God." Then ye must have your armour dressed before the ill day come, that so when the ill day comes upon you, all of you may be ready, and able to stand out in it. So then, this is the wisdom and prudence and foresight of the godly, that when the ill day comes upon them, they make all things in readiness for it while they are in peace, because they have no certainty that that sall continue with them; and therefore they make themselves for a change. Job says, "The evil that I feared is come upon me:"[2]

[1] The whole of this remarkable passage, in which the preacher speaks as if endowed with the spirit of prophecy, was strikingly verified, as every reader of history knows, in the events that followed, during the next fifty years. From the year 1638 to 1688 the church and the nation had no rest. The persecution which prevailed for more than halfof that time made it clearly to appear, in the words of the preacher, "who were the chaff, and who were the corn;" many, indeed most of those who had joined the covenanting cause, then turning their backs upon it, and some of them becoming the most violent persecutors of those who adhered to it. Henderson speaks with no hesitation or dubiety as to the future,—"then, Scotland, thou must have thy ill days next;" and it is astonishing to see how exactly his words were verified.

[2] Job 3:25

there is no wise man but he projects (forecasts) this, that ill may come upon him. Not that he distrusts, either; but because he deserves it because of his sins, and because God's providence, it is so towards others: it is because of these that Job did beforehand fear the ill that came upon him at last. And the apostle Paul says, Acts 20:23, that he knew that bands and afflictions abode him in every city: so he looked for affliction all the days of his life, and he looked for it in every place he came unto; and he resolved to stand out against them all. Even so should we do—be as sojourners and pilgrims here, and be prepared, and resolve to stand out against whatever we can meet with in the way to heaven. It is a pitiful thing when the ill day comes upon us, and we are not prepared for it: for we get peace for that end, that we may be prepared for war. The silly emmet and the bee, while the summer and hot weather lasts, they provide themselves for the cold storms of winter; and sall such beasts as these be appointed for masters to us, and sall not we learn our lessons at them? And what is this that we ourselves do in summer and in harvest, when God furnishes all things unto us, but provides ourselves against these times and seasons when he furnishes them not? So that if we will lay our count that there is ane ill day coming, albeit it should not be till the day of our death, yet we may assure ourselves that at the fardest it sall come then. And therefore, it is good for us that we have many of our ill days by our hand (over), before the day of death come upon us. They who has had many sour days, and many bitter and sharp showers all the time of their life, they will readily (likely) have a quiet and a peaceable end, and a sweet calm death.[1] Whereas, if their life has been clean of

[1] This was the character, to a large extent, of his own death, as the other had been of his life. An account of his last sickness is given in the Memorial prefixed to this volume. Another account by Wodrow, quoted by the present Dr M'Crie, in a note to his father's "Life of Henderson," gives one or two additional facts. "His fever," says Wodrow, "though lingering, soon seized his head, and he wavered when speaking about temporal things; but when his brethren in the ministry came in to see him, he spoke most sensibly and connectedly upon spiritual subjects. In a short time he fell very low, and Sir

all sort of trouble, so that they never kent what the anger of God was, or the crying of their consciences for sin, they may look for that, either in a moment to be flung into hell, or otherwise that at their death they sall abide sore and grievous conflicts, and that they sall find enough ado to win (get) through it. And therefore, albeit we had no more ado but only that, against the day of our death, we should still be furnishing and providing ourselves for it, for then there may arise [a sore] storm upon us, whilk will give all our tackling enough ado, and that will give us use for all our pieces. And the children of God, they are evermore preparing themselves for such onsets as these: and when they do so beforehand, then the Lord himself, he leads them to such points in that day, as will be most comfortable to them. Even things, that there is a long time passed since they thought upon them, the Spirit brings them to their remembrance, so that they will be forced to say, I see that God has a providence in such things as these; and I see his wisdom in preparing me for such conflicts as these, while I had but little mind of them. O if they be not in ane evil case, who are not prepared for the day of tentation and trial, especially when the devil sets,upon them to try them, that then they have nothing to say to him! If it be so, then of necessity they cannot choose but perish.

The second end wherefore he would have them to take with them the whole armour of God is, that "Having done all, ye may stand." That is, That ye, having perfited your combat, and made strong opposition to all your enemies, ye may then be found standing in your place.

"All" What *all* is this? That is, having outwrestled all your enemies, and bidden all the cold storms of trouble that could come upon you, yet ye are found standing. Whereby he would

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James Stewart and severals were in the room. When just dying, he opened his eyes, and looked up with a pleasant smile. The whole company were amazed, for his eyes shone and sparkled like stars, and he immediately expired. None spoke till he was dead, when they asked one another what they saw, and all agreed that they observed his eyes shining like two stars."—*Miscellaneous Writings of Dr M'Crie*, page 64.

bring us to the consideration of this point, that in our walking in the way to heaven we will [meet] with many ills and enemies. Job says, "Thou has multiplied thy witnesses againſt me:" in the own (original) language it is, "Thou has multiplied thy plagues upon me."[1] As if he said, I had anes a fair and very pleasant day, wherein all things went well with me, and I had no trouble; but now I find that to be changed, and [there] is a shower come upon me, and it has heavy drops, and many of them. And Ecclesiaſtes 12:1, "Remember thy Creator in the days of thy youth." Ay indeed, it is good for us to remember the Lord in time, and therefore is it that he subjoins, "while the ill days comes not, and the years draw near, when thou has no pleasure in them." And sicklike (in the same manner,) ye see our Lord and Saviour, after the ill day of his firſt tentation was paſt, there was ſtill one ill day came upon him after another, and a second, and a third: and then there came a little calm, but it laſted but for a short time; and the greateſt and the heavieſt shower of all came in the end. And these, indeed, are ordinarily the two principal times wherein the Lord gives trouble to his children. Firſt, when God calls thee firſt from nature to grace; then he will let thee find a ſtorm. Secondly, when he is to call thee to himself out of this miserable life here unto a life of glory. These are ordinarily the hours and times of greateſt and soreſt tentations for the children of God. It is spoken of the wicked, Isaiah 24:18, and Amos 5:19 it is spoken of them also, When God is pursuing them, they sall be "as if a man did flee from a lion, and a beer (bear) met him; or went into the house, and leaned his hand on the wall, and a serpent did bite him."[2] But certainly, this is in something like in the godly also, that no sooner have they done with wreſtling with one trouble, but another comes presently and meets them in the teeth again, even as Job's messengers came upon him. "And while he was yet speaking, another came; and while he was yet speaking, another

[1] Job 10:17

[2] The same words do not occur in both passages, but the meaning in both is the same.

came," etc.; tells him this ill, and this ill, comes unto thee, and would not tell him all at anes, nor would they give him a space between every one of them. When the Lord is dealing thus with any, he is trying their faith, hope, patience, etc.: and yet even then [when?] the Lord deals so, he can give ſtrength to ſtand. And therefore, if it ſall please the Lord to assay thee thus, then prepare thyself for them. News comes to Job that his oxen and his asses were tane away; then word comes that his sheep and his servants were tane away; then his camels; then his children are slain. So when the evil day comes upon thee, prepare thee to have every hour of it worse than another, and aye the laſt to be the worſt, whill (till) the calm come. And yet thou muſt resolve to ſtand out againſt these; for it is but a day that they laſt, not a year, nor a lifetime, nor to all eternity; even as affliction is termed a cup, and not a tun nor a barrel. And Chriſt himself, he has drunken the greateſt part, and the bittereſt of this cup; and therefore what should need us to be feared to taſte it next? So that we may see there are ill days prepared for the godly, even days wherein they looked not for such ſtrong tentations as these that come upon them; "for we wreſtle againſt principalities and powers." God will of necessity have us put unto a trial; and therefore we muſt take heed unto ourselves, and prepare ourselves for this. For God will have all to suffer ill days, and happy are they who are prepared for it, and gets the Lord's special grace and assiſtance to bear them through, till the ſtorm be paſt over their heads, and they get a peaceable calm.

Now we muſt "do all," and so we muſt "ſtand." We muſt overcome all our enemies; and when we have overcome all of them, then we muſt be found ſtanding. For it is but a little matter to fight againſt one, two, or three enemies, and to overcome them, and then we ſall be overcome by the fourth: or wherefore serves it that we ſall fight well all the day, and when night comes, or in the evening, we ſall yield and give over? But thou muſt think, I have spent so much pains and travel upon this; and ſall I now at the hinderend give it over, and lose all that

I have done? I have sailed long, and endured many hazardous and sore ſtorms; and now when [am come to the mouth of the harberie (harbour), ſall I make ſhipwrack of my ſhip? So I may ſay to you, what ye have done even in the cauſe that is preſently in hand, we deſerve that we ſhould tine (loſe) all, if we give it over now, when matters are come to a point: we muſt reſolve to endure to the end. There were ill days threatened to come upon us, even of taking away the purity of the goſpel from us; and we have done what we can to prevent them hithertils: but if ſo be that we withdraw now, and we go not on as we have begun, it were better for us that we had never put our hand to the work. We muſt not by any means fall away again; but let our motions in this be as natural motions, and not as artificial motions: the longer that we go on, let us go fordward the more fordwardly and ſpeedily. Artificial motions, the longer they move they are the more ſlow, but motions that are natural, the longer they laſt they are the more ſwift. As a man who is running, becauſe in a manner it is artificial, the longer he runs he runs the more ſlowly; but that whilk is narural, if it be a thing that is heavy, the farder down it go it is the more ſwift, and if it be a thing light that aſcends, the farder up it be it aſcends the faſter. So muſt it be with the motions of the Chriſtian in the ways of God; the longer they laſt they muſt be the more vehement and fervent. And ſo by all means poſſible let us ſtrive for perſeverance to the end.

Now we muſt ſo do all, and perſevere, that when the battle and the conflict is ended, and death is come upon us, then we muſt ſtand. There is a twofold ſtation of a Chriſtian. The Apoſtle Paul, who was eloquent enough, and ſo needed not to make repetitions, nor was he a man who delighted in babblings and in idle ſpeeches,[1] he repeats this word thrice, "to ſtand;" and he

[1] We learn that, in the author's judgment, brevity and conciseness were eſſential qualities of true eloquence; and in these words he is perhaps reflecting on the diffuſe and florid ſtyle of oratory that was cultivated by ſome divines of that period. It is in diſparaging contraſt with the pretentious flowers of rhetoric and pedantic conceits affected by these men, that Lord Clarendon characterizes the grave and ſimple diction of Henderſon and others as flat

has also another word very like unto it, albeit it be not the same. First, he bids them "put on the whole armour of God, that they may be able to stand against the wiles of the devil;" and that whilk is presently before, to take unto them the whole armour of God, that they may be able to withstand the wiles of the devil; whilk is very like to that word, "stand." And here he says, "That having done all, ye may stand:" and in the next words, "Stand therefore, having your loins girt about, etc." For it is a thing that sets (becomes) a soldier very well, to stand fast and sure, that he will not remove his foot for no craft nor violence of his enemies, ay, albeit he should lose his life by it, yet he will stand. I say, there is a twofold station of a Christian. The first is in respect of his general vocation: for in respect of that, even of his first general vocation, he is one of the soldiers of the Lord's army; and therefore it becomes him to stand. Now, men departs from their station this way, when they depart from the kirk, and the society of the godly. The second station is in respect of thy particular calling, whatever it be: and when thou art placed in that stance, thou should keep it, and not leave it, nor remove to another man's room. Now, thou leaves this thy room and station whilk the Lord has put thee in, when thou takes thee to the discharging of another man's place. As if a magistrate should take upon him to discharge the office of a minister, or a minister should take upon him to discharge the office of a magistrate. If a magistrate should take upon him to prescribe a service-book for the use of the kirk, whilk office should allanerly (only) belong to the minister, to be done by him according to the Word of God, being directed by his Spirit; or when a minister takes upon him to be a Lord of Council, or a Justice of Peace,[1] or any such offices

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and insipid. For specimens of their style of preaching, the reader may consult Miscellaneous Works of Dr M'Crie—Review of the Tales of my Landlord, pp. 376-394.

[1] "In Maie (1635) there came a warrand from the King that his Councill should nominat some ministers out of everie Presbytery to be conjunct justices of peace with them who were alreadie nominat of the gentrie. This was certainlie devysed by the Bishops, that ministers and others should not think

as these, whilk belongs to the civil magistrate, that is for a man to leave his place and his station, wherein the Lord has placed him. And Satan, he gets a double advantage by this manner of dealing, when there is a defection of this sort, and men begins to change their places thus; for so both kirk and commonwealth are neglected and corrupted. And this same, I am sure, was a sensible and ane evident fault in this land. For God had gathered a kirk together here, and had appointed ilk ane their own place into it, and ordained that all things should be ruled in it according to his word; and did cast out all other officemen out of the kirk, whom God had not allowed to be in it: and what were we doing for all that? Even running back again to Rome with all our might, and taking us unto that Roman hierarchy that we had formerly abjured, and was condemned by the word of God and this Reformed kirk. And then magistrates were appointing services to be used in the worship of God, and ministers were advanced to the highest and chiefest places of state in the kingdom,—to be Chancellor, Thesaurer, Privy Seal: all these men of kirk were aiming at.[1]

And what is it that we are aiming at now at this time again? Nothing else but that we may be brought back from Rome again, whereunto we were brought so far on, and that men who has come out of their places both in kirk and common weal may be brought back to their own places again. We are domg nothing else but crying back upon these who were running back with all their might to the enemy's army, even to the Antichrist, and crying to them to come in to Christ's army again, and that ilk ane who are out of order in the army may be brought back to their own stations again. And we are crying upon them in a friendly manner to come back. This is a great cumber indeed, to get this

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it an uncouth thing that Bishops should have so great preferment insghe commonwealth and government of the country."—Row, Wod. Ed., 388.

[1]One allusion here is to that aspiring ecclesiastic, Maxwell, Bishop of Ross, whose object was to obtain the Treasurer's place over the head of Lord Traquair. Spottiswood, Archbishop of St. Andrews, had already been created Chancellor, and nine of the Bishops were Privy Councillors.

done; and it is no wonder that it is so. When ane army is marching, and some begins to lie behind, some to change their places, and some to fall back to the enemy, they will soon go out of order; but it is long before they can be gotten in so good order again. It will take mickle pains, and it will require great skill, to get them right again, and every man in his own place. And therefore, think not this a ſtrange thing, that the reformation of religion should take us the space of a year before it can be gotten done: I wish to God from my heart that it were well done in seven years.

I thought to have spoken a little to you concerning the several pieces of this spiritual armour; but I will not ſtay upon it now, but will refer (defer) it till the afternoon. And then, God willing, we sall speak something of every one of them severally. But it is regretful that the moſt part of you thinks yourselves holy enough, if ye come to the kirk anes on the Sabbath, and that ye are overholy, if ye come twice to it. Always (however), I will not ſtay to speak of these pieces of armour particularly now. But this mickle I may say; if ye kent what these pieces of armour were, and for what use they did serve, ye would ſtrive by all means to get them on. Firſt, for to get ane honeſt heart; secondly, to get a righteous conversation; thirdly, to be prepared and enabled to go through all dangers and difficulties; fourthly, to have the shield of faith, that when Satan shoots his fiery darts at you, ye have your shield to defend you. Then, to have on you the helmet of salvation, and the sword of the Spirit, both to defend yourself and to offend your enemies. And then there is your using of these pieces of armour, when ye have gotten them put upon you: "Praying always with all prayers and supplications in the Spirit, and watching thereunto with all supplications and perseverance for all ſaincts." As, indeed, there is a muſtering and a showing of all these pieces of armour, when we go about prayer aright, ſtrive to know these things, to know that ye want them; and believe that they are to be gotten in the Lord's armoury; that so ye may come with a disposition to seek them and get them. And having gotten them, say, Lord, here I am, armed with thy own armour,

whilk thou has made and given unto me, ready to fight againſt all thy enemies and my enemies; and therefore go thou before me as my Lord and leader, till I be victorious over all my enemies, and so get the reward promised, through Jesus Chriſt. To whom, etc.

Preface

Peace and quietness is a thing that is very excellent and commendable, greatly to be desired; and the inward peace of the soul, it is the greateſt benefit and favour when it is granted—when the inward man is at peace, and then it is a peace of the right kind. Of all things that we can possess here it is moſt comfortable; and indeed it is the very beginning of heavenly happiness. To have righteousness, peace, and joy in the Holy Ghoſt, when they are attained unto, they are the beginnings of the kingdom of grace here; and the perfection of them is the perfecting of the kingdom of glory hereafter.

Now I would have you to consider, if so be that ye find peace, whether it be a right and a sound peace or not; for in truth the moſt part, they are always at peace, and whatever trouble they find in the world and in their outward eſtate, yet they find no trouble in their inward eſtate. And therefore, that ye may know whether your peace be of the right kind or not, consider that, as there be two sorts of sleeping, so there is also two sorts of peace. Firſt, there is a sick sleep; secondly, there is a sound sleep. Now if ye would know what is the difference betwixt this sick sleep and this sound sleep, this is it. When we waken aff a sick sleep, we find ourselves to be sicker than when we did fall asleep, and our pain to be greater, so that we cannot get reſt: but when we waken aff a sound sleep, we find comfort, refreshment, and ſtrengthening by it. So I may say truly, it is even so in reſpect of the peace of the mind: there is a sick peace, and there is a sound peace. Now ye sall know by your wakening, of what sort your peace is; and that s sure, there will be a wakening either soon or syne (sooner or later). And if so be that thy peace be a sick peace, then terrible and fearful will thy wakening be; and thou will rue

that ever thou was at peace, but will wish from thy heart that rather thou had been troubled all thy time. Whereas, again, if thy peace be a right and a sound peace, it furnishes to them who has it ſtrength, comfort, refreshment; and when he finds it, he cannot rejoice enough into it, nor be thankful enough to God, who has dealt so graciously and so favourably with him. And this sound and perfect peace is not to be found without that warfare whereunto ye were exhorted the day, and the former Sabbath also; for our peace conſiſts not in this, that we have no enemies: that sort of peace is only the peace of the kingdom of heaven, and so that peace is not to be looked for, nor to be found here. 'We muſt, so long as we are here, have malicious, crafty, and powerful enemies. But our peace here conſiſts in this, that we have the favour of God, that we are clothed with his armour, and ſtands by his ſtrength.

And therefore let us labour earneſtly, and cry for this peace. And because this peace comes through repentance for sin, and reconciliation through the blood of Jeſus Chriſt, therefore let us cry unto the Lord for these things, through the blood of Jeſus Chriſt, by the whilk remiſſion of sins is attained unto: that so we may find and feel this peace to be m our souls, and may be refreshed in the sense thereof, through Jeſus Chriſt.

Sermon—Ephesians 6:11-12

Ye were firſt of all exhorted in the conclusion of this epiſtle, because we have no ſtrength of our own, and we have mickle ado with ſtrength, "To be ſtrong in the Lord, and in the power of his might." Draw anes the Lord to be upon our side, and then we sall be ſtrong enough againſt all our enemies, and we sall be sure to prevail over them. Next, there is a duty proponed—"Put on the whole armour of God." The end is, "That ye may be able to ſtand out againſt the wiles of the devil." And the reason that he gives to move us to put it on is, "For we wreſtle not againſt flesh and blood," at leaſt we wreſtle not chiefly and principally againſt them, even when we have flesh and blood for our enemies, but

we wreſtle againſt these who are described hereafter after so wonderful and ſtrange a manner, "Againſt principalities and powers, againſt the rulers of the darkness of this world, againſt spiritual wickedness in high places." And then the apoſtle, he repeats his warning again, and desires them "to take unto them the whole armour of God." And he does this for two ends especially, whilk are both set down in the words. Firſt, "That ye may ſtand out in the evil day." That is, ye know not how soon evil days may come upon you, and therefore it is fitting for you to take unto you the whole armour of God, that so ye may not be overcome then. The second end wherefore he would have them to take unto them this armour is, That they may persevere, and keep their ſtation to the end; that when they have wreſtled againſt all their enemies, and has overcome even the laſt enemy, whilk is death, they may be found ſtanding in their own room and ſtation unremoved.

Now, in thir words that presently I have read to you, he comes to the description of the particular pieces of this armour. Now, what I sall do to you in this purpose sall be only this. Without diversity of interpretations, I sall show unto you what is likelieſt, and what to my judgment is meant by every one of thir pieces severally. I sall then give unto you some general properties and qualities of the whole pieces of this armour together. And so I sall close this purpose, not being minded to inſiſt curiously upon it; for it would require a long time.

Firſt, he would have them belted about with the girdle or belt of truth; he begins at that. Now when ye hear of this truth, I am sure ye have either one thought or other what this truth can be. The word of God is called truth; but that cannot be the thing that is meant here, for the word of God is that piece of armour whilk is called the sword of the Spirit. And therefore this belt or girdle muſt be some other thing than to be girded with the truth of God's word; for a sword and a girdle cannot both of them be one thing. Neither can this girdle of truth, the meaning of it be the verity of our speeches, whilk is truth; for being clothed with this armour of God, we are armed againſt him who is a liar and

the father of all lies; and so by being clothed with this armour it is that we speak the truth, and so that cannot be the meaning of it. And so this truth, it must be the soundness of the heart, uprightness, godly simplicity, and honesty in all our actions, striving to do everything as in the sight of God. And this truth is the thing whilk every one thinks they have, and they think they do all things with ane honest heart; but when the godly begins to examine themselves whether they have this truth or not, they find themselves to be scarce enough of it. And he calls this truth a girdle or a belt, taking a comparison from soldiers; even as if there were a gaping between the upper part of their armour, whilk covereth the head and the breast, and that whilk covers their belly, their thighs, their legs, etc.; this belt or girdle, it covers that part whilk is naked there. And this belt or covering, in old times it served also for ornament or decoring. So it was studded with brass, or silver, or gold, or some finer things than any of these, as precious stones and so the belt was put about them to decore (adorn) them. And it served also for buckling of their armour together, that it should not get low, to fall sundry (asunder), and for strengthening them; so it was not only requisite for armour to fight, but also in a journey.

And therefore ye must get ane honest, upright, and a pure heart, aiming in all things ye do principally and chiefly at the honour of God, and denying yourselves in all things, or seeking of your own pleasure, gain, or ease, or reputation; whilk is contrair to hypocrisy. For hypocrisy neglects that part,—to seek after the honour of God, and seeks only itself, and after credit and estimation in the world. And therefore get that belt or girdle, and it sall be a guard to that part whilk is bare, and the enemy will get advantage at it, if it be not covered. It sall also serve for ane ornament to thee; and it sall serve for buckling of thy armour together, that it go not sundry.

The second piece of this armour is "The breast-plate of righteousness." The breast, it has very great need to be keeped and defended; for there lies all the noble parts of a man, and a

small wound at the breaſt will kill a man, especially if he get but the leaſt wound in the heart, for the heart lies in the breaſt. Now the piece of armour that he ordains, or I may say the Spirit of God ordains, for defending of it, is "righteousness." Now, ye may not think that this righteousness, whilk is here spoken of, is the righteousness of faith; for the shield of faith, it follows after this, as another several piece of this armour. Nor can I call this, chiefly and properly, that inherent righteousness whilk we receive at our firſt regeneration, for that is it whilk makes a man firſt to be a Chriſtian, and to enter to be a soldier of Chriſt; whereas here he is spoken of as one who is a Chriſtian and a soldier already, and is bidden put on this armour to defend himself, as a Chriſtian soldier. But this righteousness is a holy and unblamable conversation, and a good conscience. When he looks upon his by-gane sins, he is heartily sorrowful for them; and when he looks upon the tentations that he may have to sin, he purposes to ſtrive againſt them. And he is busied in trying of his sins, aud confessing them before God; and is earneſt in begging ſtrength from the Lord, that he may hereafter serve him, in holiness and in righteousness, all the days of his life. And this righteousness, it is a breaſtplate to him, because it fences the heart and the noble parts many times. For a man who has seen his by-gane sins, and been sorrowful for them; has been busied in ſtriving againſt them, and purposes to ſtrive againſt all tentations to sin for times to come; and is aye purging out sin as faſt as he can, and when he sees it, confesses it to God; when Satan begins to assault any man, and to tempt him to sin, this beats back his tentation again. For come to a man who has gotten a sight of his sins, and has found grief and sorrow of heart for them, when Satan or any of his inſtruments comes to tempt him to do anything that is wrong, he will answer with Joseph, Sall such a man as I am commit such a sin, and offend God? Sin has already brought me to great grief and sorrow; I have confessed my sins to God, and I have purposed, and promised to him to ſtrive againſt them; and so it will be a shame for me to offend my God in committing moe

sins, and bring more guiltiness, and so more grief and sorrow to my own soul. Secondly, a man who has this inward testimony of his own righteousness, when he meets with reproaches into the world, and men are lying against him and calumniating him, he comforts himself with this, even with that testimony that he has of his own righteousness. And albeit it is true he be guilty in many cases before God, yet he comforts himself with this, even with that testimony that he has of his own righteousness in that cause. For there be many who are guilty in their persons, and yet will be righteous as concerning that cause wherefore they are challenged as guilty. Thirdly, when Satan begins to cast up that to them (upbraid them with that), and to brangle (disturb) them in that point, that they are not the chosen nor elect of God, this righteousness, it is a breastplate to ding (beat) back that tentation in his teeth, and to repel all these. When they have a conscience telling them that they hate every sin, and strives against all sins, and so it keeps them from committing of many sins whilk otherwise they would commit, it saves them from being discouraged by the calumnies of the world and the devil, and it is a testimony and seal to them of their election.

The third piece of this armour is, "Having your feet shod with the preparation of the gospel of peace." For while we are in this world, fighting in this warfare, still we are in danger; and there is even danger for our feet. For there are many high mountains and many rough pieces in this way; and therefore we had need to have our feet and our legs armed, as well as any of the rest of our members. And surely, in our whole pilgrimage in this world, we are in a rough and thorny way, so that we cannot set down our feet but upon stones, thorns, or briers, or something of that kind. But there is a promise made unto the godly, that they sall be led over the hole of the asp and of the cockatrice, and sall not be harmed. Now this could not be done if they were barefooted, but they must kep (catch) skaith (harm) by walking there; but they get on shoes upon their feet, and so it is that they walk and are safe. And in the Canticles, the spouse

there is said to be cled with badgers' skins, typifying this same, to have her feet shod.[1] Now to make it plain to you what the meaning of this is, to have our feet shod with the preparation of the gospel of peace, this is it;—when I am prepared by this gospel of peace to go through every hard trouble, and to oppose every adversary that can encounter me, coming from the devil, and the world, and my own flesh. For the gospel of peace, it does this;—it prepares a man in peace to go through all troubles peaceably, that he can meet with. And he goes through them all on thir two grounds. 1. By this gospel of peace I get assurance that all my sins are done away through the blood of Jesus Christ; and this makes me willing to undergo all troubles. 2. By this gospel of peace I am assured that all things work together for the best to them that love God: and if all things work for their best, then afHlictions work for their best also. It's true, if it were to my choose (choice), I could choose fewer afflictions; but when God gives many afflictions and crosses into the way, the moe of them that I meet with into this way, there is the more good for me. Why then should not I undergo them willingly, seeing they tend for my good? And so that is the preparation of the gospel of peace, when I am persuaded by it of the favour of God, through Jesus Christ, —that through him all my sins are done away; and when I am persuaded that everything he does to me is in love and for my good, and not from hatred and to my destruction; and everything that I can meet with into this way, although it were never so crooked and never so troublesome, yet it serves for the honour of God, and for my eternal happiness, and now and then, albeit not always, for my comfort in this life, and for everlasting comfort in the life to come. By these it is, that a man is prepared to go through all troubles patiently.

[1] It is not in Canticles that the spouse is said to be shod with badgers' skins, but in Ezekiel 16:10. The preacher has been evidently thinking of the passage in Canticles in which it is said, "How beautiful are thy feet with shoes, O prince's daughter!"

The fourth piece of this armour is, "Above all, taking the shield of faith, wherewith ye sall be able to quench the fiery darts of the devil." Faith is a thing that is often spoken of, and O but there be mickle spoken concerning faith, both in preaching and otherwise! Will ye come to any preaching, wherever it be, but ye will hear of faith? but it is a pitiful thing that the moſt part both of preachers and hearers underſtands not what faith is; and because we underſtand it not, therefore we get it not into our hand, as a shield to defend us. And by reason of the want of this shield, Satan lends out many lashes and ſtraikes (ſtrokes) at us, by himself and by his inſtruments; and by them wounds our souls deep, and often deadly. This is faith;—when I hear of Chriſt, of the promises made by him in the gospel, I believe in him, and believes his promises; and not only do I believe his promises, but all other things that are contained in his word,—threatenings and precepts and all, by one and the same faith. For there is not one faith for believing the promises, another for believing the threatenings, and a third for believing the precepts; there is not one faith whereby I believe for life, and another whereby I believe the promises of life. There is but one faith for all, even as it is one and the same soul and spirit that works both in reason, in sense, and vegitation (velitation?),[1] and not three diverse souls. Even so it is faith, and one and the same faith, that takes hold of all things in the word of God. This faith, it is a shield to the soul, so that whenever Satan comes with his tentations, presently faith repels it, and it quenches all the fiery darts that he can caſt at thy soul. When Satan caſts a fiery dart, if it be for sin, if this faith be inlaking (deficient), it makes the soul to burn into despair; and if it be a fiery dart of tentation to sin, it will burn for a long time, if there be not faith, so that hardly can it be gotten extinguished.

[1] The correct word is probably *velitation*, which means properly a skirmishing with words, a wrangling or dispute, bat which may be here used in the wider sense of reasoning or argumentation. The same word is applied, in a letter of Balcanquall to Laud of this year, to the controversy between the Aberdeen doctors and the Covenanters,—See Baillie 1. 476.

But if so be that there be faith in the soul, it is like water cast upon fire, to quench all these. If so be that the fiery dart that is casten be for sin committed, then it runs to the blood of Jesus Christ, and so it gets that fiery dart slockened (quenched); and if so be that it be a tentation to sin, then it runs to the Spirit of Christ, to get the bloody issue of its corruptions cured, that so they may not commit sin. So that there is in tentation no dart, albeit it were never so fiery, that it would even threaten to burn and to destroy the soul, but if thou have faith, and hold it as a shield into thy left hand, it sall be able to quench all these fiery darts.

The fifth piece of this armour is "The helmet of salvation." The apostle, writing to the Thessalonians, he has eased us of the pains we might have in exponing what this is; he calls this helmet of salvation, "hope."[1] And so we may see that this helmet is salvation hoped for: and this piece of armour, it is put upon the head, as being the principal part of the body. For faith, it is the mother of hope, and hope is the daughter of faith; for where there is true faith, there is hope also. And this hope is not only, that the Lord will give to his own life everlasting, and a crown of glory in heaven; but this hope, it is also this,— they who have sound and upright faith, they hope also that the Lord will do good to them all the days of their life, while they are here. And this is as a helmet to the head, whilk keeps them many times from being harmed by Satan.

The sixth piece of this armour is "The sword of the Spirit." Now the exposition of this also is set down in the next words, "which is the word of God." And this sword, it is not enough for you to have it in the scabbard, or in a book lying in your windows, at the back of your buird (table), or anywhere else, but ye must have this sword into your hand; and ye may not have this sword rousted, but it must be clear; it must be always in readiness to guard and defend ourselves, and to offend and hurt Satan and his instruments, whensoever they assault us.

[1] 1 Thessalonians 5:8

And then, in the last roum (place), follows "prayer," whilk, as I told you before, is a matter of fact, and a mustering of all our armour. And it is diversely expressed, and that in very pithy words here. First, "Praying always." This is not to pray at every time, but the meaning of it is to pray at every occasion. It is not that we should do no other thing but pray, but we must pray and do the works of our calling, eat, drink, etc.; howsoever, indeed, I grant, we should not at any time make ourselves unfit for prayer, but be ready for it always when the Lord offers occasion; and albeit we be not always about express prayer, yet we should still have holy ejaculations, and be lifting up our souls inwardly to God. If we would do this we would find the blessing of God more sensibly upon everything we take inhand than we do. Secondly, we must pray "with all manner of supplications." In everything we must pray to God, both to remove all our ills from us, and to supply all our wants, etc.; even for everything let us pray to God. Thirdly, we must pray "in the Spirit;" that is, we must pray with the heart, sensibly, and not use lip-labour only, for that will not do the turn; but there must be a presenting of the heart, without the whilk, even without a present heart, our words cannot be free, without wandering here and there. And this present heart, it will be only when thou art touched with a sense of the presence of God, who is looking upon thee, and with a sense of thy own vileness, and of thy need and necessity. But having these, it will make thee to be hearty and earnest in prayer, even to pray with the spirit. Fourthly, we must pray "with all watchfulness." So in prayer we must always watch, both before prayer, in the time of prayer, and when we have ended our prayer, that so thou may walk worthy ot thy calling, and accordingly as such a matter requires of thee. And then he enjoins them to pray for all saints, and for him in particular. This is the description of these several pieces of armour shortly.

If so be that ye would fight against Satan, ye must have honest and upright hearts, in all things seeking the glory and honour of God, and not seeking yourselves, or your own glory,

ease, or pleasure. 2. Ye must have a good, a peaceable, a calm and quiet conscience, upon good grounds. 3. Ye must have such a knowledge of the gospel of peace, that by it ye may be persuaded of the remission of your sins, as also that everything that the Lord sends unto you is out of love, and that all things work together for the best to them that love him. 4. Ye must have faith to believe, both for the pardon and remission of your sins and that the 'Lord will provide every necessary thing for you—for grace here, and for glory hereafter. 5. Ye must have hope, not only for life everlasting, but even that the Lord will bestow good things upon you here. 6. Ye must be well acquainted with the word of God, that so, ye being well acquainted with it, ye may be as our Saviour Chiist was, when he was invaded and tempted by Satan; he used only this piece of armour against him, and by that same it was that he did beat back his tentations. Even so ye must do also, when Satan tempts you any way; say as our Lord did, "It is written, it is written." And then, because it is prayer that makes all these pieces ferdy (ready for use), it is a mustering of our armour, and that whilk holds us always upon our guard, therefore strive to have the right form of praying to God. Pray at all occasions, in everything pray, pray in the Spirit, with all watchfulness: and with thyself remember all the rest of God's children. Whilk sort of prayer will only be acceptable to God, and comfortable to thy own soul.

By this ye may perceive (It is a pitiful thing to see you so senseless that when I am speaking to you of armour wherewith to defend yourselves, and whereby to offend your enemies, that yet ye will not leave your sleeping: and I speak it after such a manner for that end that ye may take up (comprehend) things, that I am even almost ashamed of myself; and yet ye will not take heed to that whilk is spoken, and hold up your heads from sleeping). Always (nevertheless) I say, by this ye may perceive how pitiful and lamentable a case that soul is in, who wants thir spiritual weapons and this armour. Now if ye would consider of this aright, and know how doolful a case it is, look upon the

contraries of these, and think upon that, what it is to have them. Firſt, that thou has a counterfeit, false, and hypocritical heart, that did never mind the honour of God. but does ever mind thy own honour in everything thou does, as is too evident in many in the world. Ye will never hear them discourse of anything but a part of their discourse will be of themselves, and for themselves, while it may be many times there will not be one word of it for the honour of God. Then to have [ane evil] and ane accusing conscience crying to thee night and day, telling thee that thou had never a purpose to serve God, and to save thy own soul, by anything that thou did. And when any evil comes upon thee, thou not having the assurance of the pardon and remission of thy sins, thou takes it as a punishment for sin, and has no assurance that it sall tend for thy good. And then, when Satan caſts his fiery darts at thee, thou has no faith to repulse them, and so they burn and torment thy soul. And then thou lives without hope in the world, and so lives without any good thing; for thou lives without God, without faith, and without hope. And then thou knows not what the sword of the Spirit means. Thou has not a sentence of the word of God in readiness when thou has ado with it, either to defend thyself or to offend thy enemies. And then, for prayer, thou may well for a fashion say on the ten commandments, the belief, and the Lord's prayer, morning and evening, and in the morning for a fashion seek God's blessing to thy work, etc.; but thou knows not what this is, to pray at every occasion, to pray to God for everything, to pray in the spirit as well as in word, and to pray with all watchfulness, both before prayer, in the time of prayer, and after prayer, and [laſtly] to pray for others as well as for thyself, Now, when the soul is thus, and is naked of all these pieces of armour, then the devil may do with thee what he likes. He may muſter thy sins before thee, and make thee to despair because of them; and he can lead thee on from one sin to another, till the cup be full; and so thou be delivered to him, and be caſt in hell by him. And what wonder is it that he lead thee thus, when he is so ſtrong and well armed, and thou are

so weak and unarmed? It's even as (as if) a giant, who were ſtrong and well armed, should ſet upon a weak unarmed man to deſtroy him; how should the poor weak man escape? For him to flee, the ſtrong man is swifter than he is, and so he will overtake him: he is not able to defend himself, and so he is forced to ſtand ſtill, and come under the enemy's power, and be in his will; and there he overcomes him, wounds him deadly, and taketh him captive. Even so is it with Satan; when thou art naked, and he pursues thee, thou art in his power for want of this armour; and so comes of thee, whoever thou be, for he spares none.

It were good for us, therefore, that we should labour always to have on this armour,—to get it on, and to hold it on. Beseech the Lord that he would give unto you ane honeſt and ane upright heart, that he would give unto you a sound and a quiet conscience, that he would certify thee that thou has had repentance for thy by-gane sins, that thou has purposed, and ſtriven, and ſtill resolves to ſtrive againſt all tentations to sin, and avoideth all occasions thereof, confesses thy sins to God, and beggeth ſtrength from him to serve him better hereafter. And beseech him also to give thee shoes upon thy feet, that thou may be able to go through all rough and perilous ways. Beseech him also to give thee the shield of faith, that thou may be able to ſtand out againſt all tentations either to sin or for sin; and thou may have thy head covered with the helmet of hope. And beseech him to give thee the sword of the spirit in thy hand, that thou may ſtand as the soldier of God, ready to fight againſt all enemies whatsoever; and that he would pour out the spirit of prayer upon thee, according to his promise. And, having on that complete armour, thou may be sure to overcome all enemies that can come againſt thee.

One thing there remains that would be (should be) marked here, and ye may see it clearly from the words. And this is it, that all the several pieces of armour that are set down here, they are all of them for defence of the fore part of a man, and none of them are appointed for the back. At leaſt, negatively we may say

that none of them are ordained for the back. The shield of faith, the sword of the Spirit, the breastplate of righteousness, and all armour of that kind, are for the fore part, and not for the back. And the reason of this, it may be taken from these words that the apostle James uses in his epistle.[1] He says there, "Resist the devil, and he will flee from you." So when the devil is pursuing us, we must[2]...

[1] James 4:7

[2] The rest of the MS. is wanting.